

# *Ignatius his Conclave :*

OR,

**His Inthronisation in a  
late Election in Hell :**

**Wherin many things are  
glad by way of Satyr**

**Concerning**

*The Disposition of resuites.*

*The Creation of a new Hell,*

*The establishing of a Church in the Moon.*



**There is also added an Apology  
for resuites.**

**All dedicated to the two adver-  
sary Angels, which are protectors of the  
Papall Consistory, and of the  
Colledge of Sorbon.**

**By JOHN DONNE, Doctor of  
Divinitie, and late Deane of  
Saint Pauls.**

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row in Britains Burse. 1635.**







# THE PRINTER to the Reader.

**D**Ost thou seeke after the author? It is in vaine; for he is harder to be found then the Parnassus of Popes were in the old times: yet if thou have an Itch of getting, receive from mee so much, as a friend of his, to whom hee sent his Booke to be read, writ to me. *The Author was unwilling to have this Booke published, thinking it unfit both for the matter, which in it selfe is weighty and serious, and for that gravitie which himselfe had proposed and observed in another Booke formerly published, so desecrated to this kind of writing. But I on the other side, mustered my forces against him, and produced reasons and examples. I proposed to him the great Erasmus (whom Iough Scribanus the I. Contr. Jesuit call him one of our Preachers:) fol. 160. yet their great Coccius is well content to*

## The Printer

number him amongst his Authors. And to his bitter jestings and skirmishings in this kinde, our enemies confesse, that our Church is as much beholden, as to Luther himselfe, who fought so valianly in the maine battell. I remembred him also how familiar a fashion this was amongst the Papists themselves; and how much Rebullus that Run-away, had done in this kinde, as well in those bookes, which hee calls Salmonces, as in his other, which he entitles, The Cabal of the reformed Churches, of which booke, if he were not the Author, hee was certainly the Apologist, and defender. Neither was that man, whosoever hee bee, which calls himselfe Macer, inferior to Reboul in this kinde, when he dedicated to laughter and to pleasure, his dissertation of that horrible Excommunication of Paulus 5. against the Venetians, and of other matters concerning the salvation of soules. Both which, not contenting themselves, as this Author doth, to sport and obey their naturall disposition in a business (if you consider the persons) light enough (for what can bee vainer then a Iesuit?) have saucily risen up against Princes and the Lords Anointed. I added moreover, that the things delivered in this Booke were by many degrees more  
mo-

## To the Reader.

modest, then those which themselves, in their owne civill warres, doe dayly vomit forth, when they butcher and mangle the same and reputation of their owne Popes and Cardinals by their reviled Lucian, Pasquil. At last hee yeilded, and made me owner of his Booke, which I send to you to be delivered over to foraine Nations, <sup>a</sup> farre from the father: <sup>a</sup> Proculū. and (as his desire is) <sup>b</sup> his last in this <sup>&</sup> kind. Hee chooses and desires, that his <sup>b</sup> Posthum. other Booke should testifie his ingenuitie, and Candor, and his disposition to labour for the reconciling of all parts. This Booke must teach what humane infirmities, and how hard a matter it is for a man much conversant in the Bookes and Acts of Iesuits, so thoroughly to cast off the Iesuits, as that hee contract nothing of their naturall drosses, which are Petulancie and Lightnesse. Vale.

# TO THE HONORABLE

MEMBERS OF THE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED  
THE PETITION OF THE  
MAYOR, ALDERMEN, AND COUNCIL  
OF THE CITY OF LONDON  
SHETHS, THAT BY ACT OF PARLIAMENT  
PASSED IN THE SEVENTH YEAR OF  
HIS MAJESTY KING WILLIAM THE FOURTH  
CAP. 76. THE SEVERAL  
ARTICLES OF THE PETITION  
OF THE MAYOR, ALDERMEN, AND COUNCIL  
OF THE CITY OF LONDON  
WERE ORDERED TO BE  
RECEIVED AND CONSIDERED  
BY THE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED  
AND THAT THE PETITION  
BEING READ, THE SAME  
WAS ORDERED TO BE  
REFERRED TO A SELECT COMMITTEE  
OF THE HOUSE OF COMMONS  
TO CONSIDER THE SAME  
AND TO REPORT THEREON  
TO THE HOUSE OF COMMONS  
IN PARLIAMENT ASSEMBLED  
AT SUCH TIME AND PLACE  
AS THEY SHOULD THINK FIT  
AND THAT THE PETITION  
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AT SUCH TIME AND PLACE  
AS THEY SHOULD THINK FIT



TO THE TWO  
Tutelar Angels, prote-  
ctors of the Popes Consisto-  
rie, and of the College  
*of Sorbon.*

**M**ost noble couple  
of *Angels*, lest it  
should be said that  
you did never a-  
gree, and never  
meet, but that you did ever ab-  
horre one another, and ever

*Resemble Ianus with a diverse face ;*  
I attempted to bring and joyne  
you together once in these pa-  
pers ; not that I might compole  
your differences, for you have  
not chosen mee for *Arbitrator* ;  
but, that you might beware of

an enemy common to you both,  
I will relate what I saw. I was  
in an *Extasie*, and

*My litle wandring sportful Soul,*  
*Guest, and companion of my bo-*  
*dy,* had libertie to wander  
through all places, and to survey  
and reckon all the roomes, and  
all the volumes of the heavens,  
and to comprehend the situati-  
on, the dimensions, the nature,  
the people, and the policie, both  
of the swimming Islands, the  
*Planets*, and of all those which  
are fixed in the firmament. Of  
which, I thinke it an honest  
part as yet to be silent, then to  
doe *Galilao* wrong by speaking  
of it, who of late hath summo-  
ned the other worlds, the Stars  
to come neerer to him, and give  
him an account of themselves,  
Or to *Keppler*, who (as himselve  
testifies of himselve) ever since  
*Tycho* Braches death, hath re-  
ceived

*Nuncius*  
*Syderum.*

*De Stella*  
*in C. 900.*

ceived it into his care, that no new thing should be done in heaven without his knowledge. For by the law, Prevention must take place; and therefore what they have found and discovered first, I am content they speake and utter first. Yet this they may vouchsafe to take from me, that they shall hardly find *Enoch*, or *Elias* any where in their circuit. When I had surveid all the heavens, then as

*The Liarke by busie and laborious wayes,  
Having climb'd up th'ethereall hill, doth  
raise*

*His Hymnes to Phoebus Harpe: And  
striking then*

*His sailes, his wings, doth fall downe  
backe agen,*

*So suddenly, that one may safely say,*

*A stone came lazily that came that way,*

*In the twinckling of an eye, I  
sawe al the roomes in Hell open  
to my sight. And by the bene-  
fit of certaine spectacles, I know*

nor of what making, but I  
 thinke, of the same, by which  
*Gregory* the great, and *Beda* did  
 discern so distinctly the soules  
 of their friends, when they were  
 discharged from their bodies,  
 and sometimes the soules of  
 such men as they knew not by  
 sight, and of some that were ne-  
 ver in the world, and yet they  
 could distinguish them flying  
 into Heaven, or conversing with  
 living men. I saw all the chan-  
 nels in the bowels of the Earth;  
 and all the inhabitants of all na-  
 tions, and of all ages were sud-  
 denly made familiar to mee. I  
 thinke truely, *Robert Aquinas*  
 when he tooke *Christs* long O-  
 ration, as hee hung upon the  
 Crosse, did use some such In-  
 strument as this, but applyed to  
 the care: And so I thinke did  
 he, which dedicated to *Adrian*  
 6. that Sermon which *Christ*  
 made

*Paleotus*  
*de Sindone*  
*cap. 6.*

*Iosephina*  
*di Gieron.*  
*Gratian.*



made in praise of his Father *Joseph* : for else how did they heare that, which none but they ever heard ? As for the *Suburbs* of *Hel* (I meane both *Limbo* and *Purgatory*) I must confesse I passed them over so negligently, that I saw them not : and I was hungerly caried, to finde newe places, never discovered before. For *Purgatorie* did not seeme worthy to mee of much diligence, because it may seeme already to have bene beleevved by some persons, in some corners of the *Roman Church*, for about 50 yeares ; that is, ever since the Councell of *Trent* had a minde to fulfill the prophecies of *Hommer*, *Virgil*, and the other *Patriarks* of the *Papists*, and being not satisfied with making one *Transubstantiation*, purposed to bring in another : which is, to change *Fables* into *Articles* of Faith,

Faith. Proceeding therefore to more inward places, I saw a secret place, where there were not many, beside *Lucifer* himselfe; to which, onely they had title, which had so attempted any innovation in this life, that they gave an affront to all Antiquitie, and induced doubts, and anxieties, and scruples, and after a libertie of beleeving what they would, at length established opinions, directly contrary to all established before. Of which place in *Hell*, *Lucifer* afforded us hertofore some little knowledge, when more then 200. yeares since, in an *Epistle* written to the *Cardinall S. Sex-ii*, he promised him a roome in his palace, in the remotest part of his eternall *Chaos*, which I take to be this place. And here Pope *Boniface 3.* and *Mahomet*, seemed to contend about the highest

*Theod. Nis-  
em. nemus  
unio, Tra.  
6. cap. 29.*

est roome. He gloried of having expelled an old Religion, and *Mahomet* of having brought in a new : each of them a great deluge to the world. But it is to be feared, that *Mahomet* will faile therein, both because he attributed something to the old Testament, and because he used *Sergius* as his fellow-Bishop, in making the *Alcoran* ; whereas it was evident to the supreme Iudge *Lucifer*, (for how could he bee ignorant of that, which himselfe had put into the Popes minde ?) that *Boniface* had not onely neglected, but destroyed the policy of the State of *Israel*, established in the old Testament, when he prepared *Popes* a way, to tread upon the neckes of *Princes*, but that he also abstained from al Example and Coadjutor, when he tooke upon him that new name, which *Gregorie* him-

*Sedulius*  
*Apolog pro*  
*libro Con-*  
*form lib. 2.*  
*cap. 2.*

*Harlay de-*  
*fence des*  
*iesuites.*

*Volladeri*  
*de Canoni-*  
*ca Francis*  
*Ro. in. E-*  
*pist.*

himselfe (a Pope neither very foolish, nor overmodest) ever abhord. Besides that every day affords new Advocats to *Boniface* his side. For since the *Franciscans* were almost worne out (of whom their Generall, *Francis*, had seene 6000 Souldiers in one army, that is, in one Chapter) which, because they were then but fresh Souldiers, he saw assisted with 18000 *Devels*, the *iesuits* have much recompenced those decaies and damages, who sometimes have mainetained in their Tents, 200000 Schollers. For though the Order of *Benedict* have ever bene so fruitfull, that they say of it, That all the new Orders, which in later times have broken out, are but litle springs, or drops, and that Order the Ocean, which hath sent out 52 Popes, 200 Cardinals, 1600 Archbishops,

*Bishops, 4000 Bishops, and 5000 Saints, approved by the Church,* and therefore it cannot be denied, but that *Boniface* his part is much releev'd by that Order; yet if they bee compared to the *Jesuits*, or to the weake and unperfect types of them, the *Franciscans*, it is no great matter that they have done. Though therefore they esteeme *Mahomet* worthy of the name of an *Innovator*, and therein perchance not much inferiour to *Boniface*, yet since his time, to ours, almost all which have followed his Sect, have lived barren in an unanimity, and idle concord, and cannot boast that they have produced any new matter: whereas *Boniface* his successors awakned by him, have ever bene fruitfull in bringing forth new sinnes, & new pardons, and Idolatries and King-killings. Though therefore

fore it may religiously, and pi-  
ously be beleev'd, that *Turkes*,  
as well as *Papists*, come daily in  
troupes to the ordinary and  
common places of *Hell*; yet cer-  
tainely to this more honourable  
roome reserved for especial *In-*  
*novators*, the *Papists* have more  
frequent access; and therefore  
*Mahomet* is out of hope to pre-  
vaile, and must imitate the *Chri-*  
*stian Emperours*, and be content  
to sit (as yet he doth) at the  
*Popes* feet. Now to this place,  
not onely such endeavour to  
come, as have *Innovated* in mat-  
ters, directly concerning the  
soule, but they also which have  
done so, either in the Arts, or in  
conversation, or in any thing  
which exerciseth the faculties  
of the Soule, & may so provoke  
to quarrellsome and brawling  
controversies: for so the truth  
be lost, it is no matter how. But

the

the gates are seldome opened,  
nor scarce oftner then once in an  
Age. But my destiny favoured  
me so much, that I was present  
then, and saw all the pretenders  
and all that affected an entrance,  
and *Lucifer* himsefe, who then  
came out into the outward chā-  
ber, to heare them plead their  
owne Causes. As soone as the  
doore creekt, I spied a certaine  
*Mathematician*, which till then  
had bin busied to find, to deride,  
to detrude *Ptolomey*; and now  
with an erect countenance, and  
setled pace, came to the gates,  
and with hands and feet (scarce  
respecting *Lucifer* himsefe)  
beat the dores and cryed; "Are  
these shut against me, to whō  
all the Heavens were ever o-  
pen, who was a Soule to the  
Earth, and gave it motion?"

By this I knew it was *Coper-*  
*nicus*: For though I had never  
heard

*Bellar, de  
Purgat li.  
2. cap. 8.*

heard ill of his life, and there-  
fore might wonder to find him  
there; yet when I remembered,  
that the *Papists* have extended  
the name and the punishment of  
Heresie, almost to every thing,  
and that as yet I used *Gregories*  
and *Bedes* spectacles, by which  
one saw *Origen*, who deserved  
so well of the *Christian Church*,  
*burning in Hell*, I doubted no  
longer, but assured my selfe that  
it was *Copernicus* which I saw.  
To whom *Lucifer* said; " Who  
" are you? For though even by  
" this boldnes you seeme wor-  
" thy to enter, and have attemp-  
" ted a new faction even in *Hell*,  
" yet you must first satisfy those  
" which stand about you, and  
" which expect the same for-  
" tune as you doe. Except,  
" *Lucifer*, answered *Copernicus*  
" I thought thee of the race of  
" the starre *Lucifer*, with which

I am



“ I am so well acquainted, I  
“ should not vouchsafe thee this  
“ discourse. I am he, which pi-  
“ tying thee who wert thrust  
“ into the Center of the world,  
“ rayfed both thee, and thy pri-  
“ son, the Earth, up into the Hea-  
“ vens; so as by my meanes *God*  
“ doth not enjoy his revenge  
“ upon thee. The Sunne, which  
“ was an officious Spie, and a be-  
“ trayer of faults, and so thy e-  
“ nemy, I have appointed to go  
“ into the lowest part of the  
“ world. Shall these gates be o-  
“ pen to such as have *Innovated*  
“ in small matters? and shall  
“ they be shut against me, who  
“ have turned the whole frame  
“ of the world, and am thereby  
“ almost a new Creator. More  
“ then this he spoke not. *Lucifer*  
“ stuck in a Meditation. For what  
“ should he doe? It seemed un-  
“ just to deny entry to him which  
“ had

had deserved so well, and dangerous to grant it, to one of so great ambitions, and undertakings: nor did he thinke that himselfe had attempted greater matters before his fall. Something he had which hee might have conveniently opposed, but hee was loth to utter it, lest hee should confesse his feare. But *Ignatius Loyola* which was got neere his chaire, a subtil fellow, and so indued with the Devill, that he was able to tempt, and not onely that, but (as they say) even to possesse the Devill, apprehended this perplexity in *Lucifer*. And making himselfe sure of his owne entrance, and knowing well, that many thousands of his family aspired to that place, he opposed himselfe against all others. Hee was content they should be damned, but not that they should

should governe. And though when hee dyed hee was utterly ignorant in al great learning, and knew not so much as *Ptolomeys*, or *Copernicus* name, but might have bene perswaded that the words *Almagest*, *Zenith*, and *Nadir*, were Saints names, and fit to bee put into the *Litanie*, and *Ora pro nobis* joyned to them; yet after hee had spent some time in hell, hee had learnt somewhat of his *Iesuits*, which daily came thither. And whilst hee staid at the threshold of *Hell*, that is, from the time when he delivered himselfe over to the Popes will, he tooke a little taste of learning. Thus furnisht, thus hee undertakes *Copernicus*. "Do you thinke to win our *Lucifer* to your part, by allowing him the honour of being of the race of that starre? who was not onely made

"made before all the starres, but  
 "beeing gluttoned with the glory  
 "of shining there, transferred  
 "his dwelling and Colonies un-  
 "to this Monarchy, and thereby  
 "gave our Order a noble ex-  
 "ample, to spy, to invade, and to  
 "possesse forraine Kingdomes.  
 "Can our *Lucifer*, or his fol-  
 "lowers have any honour from  
 "that starre *Lucifer*, which is  
 "but *Venus*? whose face how  
 "much wee scorne, appeares  
 "by this, that, for the most part  
 "we use her averfly and prepo-  
 "sterously. Rather let our *Lu-*  
 "cifer, glory in *Lucifer* the Ca-  
 "laritan Bishop; not therefore  
 "because he is placed amongst  
 "Heretiques, onely for affir-  
 "ming the propagation of the  
 "foile; but specially for this,  
 "that hee was the first that op-  
 "posed the dignity of Princes,  
 "and imprinted the names of

August de  
 Her.c. 81.

"Antichrist, Judas, and other  
 "stigmatique markes upon  
 "the *Emperour* ; But for you,  
 "what newe thing have you  
 "invented, by which our *Lu-*  
 "*cifer* gets any thing? What  
 "cares hee whether the earth  
 "trauell, Or stand still? Hath  
 "your raising up of the earth  
 "into heaven, brought men to  
 "that confidence, that they  
 "build new towres or threaten  
 "God againe? or doe they out  
 "of this motion of the earth  
 "conclude, that there is no hell,  
 "or deny the punishment of  
 "sin? Doe not men beleev? doe  
 "they not live just, as they did  
 "before? Besides, this detracts  
 "from the dignitie of your lear-  
 "ning, and derogates from your  
 "right and title of coming to  
 "this place, that those opinions  
 "of yours, may very well bee  
 "true. If therefore any man have  
 ho-

"honour or title to this place  
 "in this matter, it belongs  
 "wholly to our *Clavius*, who  
 "opposed himselfe opportunely  
 "against you, and the truth,  
 "which at that time was cree-  
 "ping into every mans minde.  
 "Hee onely can bee called the  
 "Author of all contentions, and  
 "schoole-combats in this cause,  
 "and no greater profit can bee  
 "hoped for herein, but that for  
 "such brables, more necessary  
 "matters be neglected. And yet  
 "not onely for this is our *Clavius*  
 "to bee honoured, but for  
 "the great paines also which he  
 "tooke in the *Gregorian Calen-*  
 "*der*, by which both the peace  
 "of the Church, and civill busi-  
 "nesses have beene egregiously  
 "troubled: nor hath heaven  
 "selfe escaped his violence, but  
 "hath euer since obeyed his ap-  
 "pointments: so that S. *Stephen*

"*Iohn*

" *John Baptist*, and all the rest, *Harlay.*  
 " which have been cōmanded to *defence dis*  
 " work miracles at certaine ap- *lesuites*  
 " pointed dayes, where their re- *mesdi. 6.*  
 " liques are preserved, doe not  
 " now attend till the day come,  
 " as they were accustomed, but  
 " are awaked ten dayes sooner,  
 " and constrained by him to  
 " come downe from heaven to  
 " do that businesse, But your in-  
 " ventions can scarce bee called  
 " yours, since before you, *Hera-*  
 " *clides*, *Ecphantus*, and *Aristar-*  
 " *chus* thrust them into the  
 " world: who notwithstanding  
 " content themselves with lo-  
 " wer rooms amongst the other  
 " Philosophers, and aspire not to  
 " this place, reserved onely for  
 " *Antichristian Heroes*: neither  
 " doe you agree so well amongst  
 " your selves, as that you can  
 " bee said to have made a *Seet*,  
 " since, as you have perverted  
 "

"and changed the order and  
 "Scheme of others: so *Tycho*  
 "*Brachy* hath done by yours,  
 "and others by his. Let there-  
 "fore this little *Mathematician*  
 " (dread Emperour) withdraw  
 " himselfe to his owne compa-  
 " ny. And if hereafter the Fa-  
 " thers of our Order can draw  
 " a *Cathedrall Decree* from the  
 " Pope, by which it may be de-  
 " fined as a matter of Faith,  
 " *That the earth doth not move;*  
 " and an *Anathema* inflicted up-  
 " on all which hold the contra-  
 " ry: then perchance both the  
 " Pope which shall decree that,  
 " and *Copernicus* his followers,  
 " (if they be Papists) may have  
 " the dignity of this place. *Lu-*  
 "*cifer* signified his assent; and *Co-*  
 "*pernicus*, without muttering a  
 " word, was as quiet, as he thinks  
 " the sunne: when he which stood  
 " next him, entred into his place.

To



To whom *Lucifer* sayd: And who are you? Hee answered, "*Philippus Aureolus Theophrastus Paracelsus Bombast of Hohenheim*. At this *Lucifer* trembled, as if it were a new *Exorcisme*, and he thought it might well bee the first verse of *Saint Iohn*, which is alwaies imployed in *Exorcismes*, and might now be taken out of the *Welsh*, or *Vrish Bibles*. But when he understood that it was but the webbe of his name, hee recollected himselfe, and raising himselfe upright, asked, What he had to say to the great *Emperour* "*Sathan, Lucifer, Belzebub, Leviathan, Abaddon. Paracelsus* replied, It were an injurie to thee, O glorious *Emperour*, if I should deliver before thee, what I have done, as though all those things had not proceeded from thee, which seemed

“med to have been done by me,  
“thy organe and conduit: yet  
“since I shall rather bee thy  
“trumpet herein, then mine  
“owne, some things may be ut-  
“tered by me. Besides therefore  
“that I brought all *Methodicall*  
“*Physicians*, and the Art it selfe  
“into so much contempt, that  
“that kind of Physick is almost  
“lost; this also was ever my  
“principall purpose, that no cer-  
“taine new Art, nor fixed rules  
“might bee established, but  
“that all remedies might bee  
“dangerously drawne from my  
“uncertaine, ragged, and unper-  
“fect experimēts, in trial wher-  
“of, how many men have beene  
“made carcases? And falling up-  
“on those times which did a-  
“bound with paradoxicall, and  
“unusuall diseases, of all which,  
“the poxe, which then began to  
“rage, was almost the center  
and

“and sinke : I ever professed an  
“assured and an easie cure there-  
“of, lest I should deterre any  
“from their licentiousnesse.  
“And whereas almost all poy-  
“sons are so disposed and con-  
“ditioned by nature, that they  
“offend some of the senses, and  
“so are easily discerned and a-  
“voided, I brought it to passe,  
“that that treacherous quality  
“of theirs might bee remove d,  
“and so they might safely bee  
“given without suspicion, and  
“yet performe their office as  
“strongly. All this I must con-  
“fesse, I wrought by thy mine-  
“ralls and by thy fires, but yet I  
“cannot delpayre of my re-  
“ward, because I was thy first  
“minister and instrument, in  
“these innovatiōs. By this time  
*Ignatius* had observed a tempest  
risen in *Lucifers* countenance :  
for he was just of the same tem-

per as *Lucifer*, and therefore suffered with him in every thing, and felt all his alterations. That therefore he might deliver him from *Paracelsus*, he said; "You  
" must not thinke sir, that you  
" may here draw out an Oration  
" on to the proportion of your  
" name. It must be confessed,  
" that you attempted great matters, and well becoming a  
" great Officer of *Lucifer*,  
" when you undertooke not only  
" to make a man, in your *Al-*  
" *limbicks*, but also to preserve  
" him immortall. And it cannot  
" be doubted, but that out  
" of your *Commentaries* upon  
" the *Scriptures*, in which you  
" were utterly ignorant, many  
" men have taken occasion of err-  
" ring, and thereby this kingdom  
" much indebted to you. But  
" must you therefore have ac-  
" cesse to this secret place? what  
" have

" have you compassed, even in  
 " Physick it selfe, of w<sup>ch</sup> we *Ie-*  
 " *suits* are ignorant? For though  
 " our *Ribadenegra* have reckoned  
 " none of our *Order*, which hath  
 " written in *Physicke*, yet how  
 " able and sufficient wee are in  
 " that faculty, I will be tryed by  
 " that Pope, who hath given a  
 " priviledge to *Iesuites* to pra-  
 " ctise *Physicke*, and to be pre-  
 " sent at *Deaths-bed*, (a) which  
 " is denyed to other *Orders*:  
 " for why should hee deny us  
 " their bodies, whose soules he  
 " delivered to us? and since hee  
 " hath transferd upon us the po-  
 " wer to practise *Physicke*, hee  
 " may justly be thought to have  
 " transferd upon us the Art it  
 " selfe by the same *Omnipotent*  
 " *Bull*, since hee which grants  
 " the end, is by our *Rules of law*  
 " presumed to have granted all  
 " meanes necessary to that end.

Bulla 18.

in Gretz.

cent. Ha-

senmull.

a Moscovi.

us de ma-

jest. Eccle.

milit. c. 7.

Moses.  
Theor. 1.  
cap. 2.

“ Let mee (I read *Emperour*,)  
 “ have leave to speake truth be-  
 “ fore thee ; These men abuse  
 “ and prophane too much thy  
 “ mettals, which are the bo-  
 “ wels, and treasure of thy king-  
 “ dome : For what doth *Phy-*  
 “ sicke profit thee ? *Physicke* is a  
 “ soft, and womanish thing. For  
 “ since *no medicine* doth naturally  
 “ draw blond, that science is not  
 “ fit nor worthy of our study ;  
 “ Besides, why should those  
 “ things which belong to you,  
 “ be imployed to preserve from  
 “ diseases, or to procure long  
 “ life ? were it not fitter, that  
 “ your *brother*, and *colleague*,  
 “ the Bishop of *Rome*, which  
 “ governes upon the face of  
 “ your earth, and gives daily in-  
 “ crease to your Kingdome,  
 “ should receive from you these  
 “ helps and subsidies ? To him  
 “ belongs all the Gold, to him  
 all

"all the precious stones, concealed in your entralls, whereby hee might baite and ensnare the Princes of the earth, through their Lords, and Councillors meanes, to his obedience, and to receive his commandements, especially in these times, when almost every where his ancient rights and tributes are denied unto him. To him belongs your Iron, and the ignobler mettals, to make engines; To him belong your Mineralls apt for poyson; To him, the Salt-peter, and all the Elements of Gun-powder, by which hee may demolish and overthrow Kings and Kingdomes, and Courts, and seates of Iustice. Neither doth *Paracelsus* truly deserve the name of an *Innovator*, whose doctrine *Severinus* and his other followers

“ doe referre to the most anci-  
“ ent times. Thinke therefore  
“ your selfe well satisfied, if you  
“ bee admitted to governe in  
“ chiefe that Legion of homi-  
“ cide-Physicians, and of Princes  
“ which shall be made away by  
“ poyson in the midst of their  
“ sinnes, and of women temp-  
“ ting by paintings and face-  
“ phyicke. Of all which sorts  
“ great numbers will daily come  
“ hither out of your *Academy*.

Content with this sentence,  
*Paracelsus* departed; and *Ma-  
chiavel* succeeded, who having  
observed *Ignatius* his forward-  
nesse, and saucinesse, and how,  
uncald, he had thrust himselfe  
into the office of *Kings Attur-  
ny*, thought this stupid patience  
of *Copernicus*, and *Paracelsus*  
(men which tasted too much of  
their *Germany*) unfit for a *Flo-  
rentine*: and therefore had pro-  
vided



vided some venomous darts, out of his *Italian Arsenal*, to cast against this worne souldier of *Pampelune*, this *French-Spanish* mungrell, *Ignatius*. But when he thought better upon it, and observed that *Lucifer* ever approved whatsoever *Ignatius* said, he suddenly changed his purpose; and putting on another resolution, hee determined to direct his speech to *Ignatius*, as to the principall person next to *Lucifer*, as well by this means to sweeten and mollifie him, as to make *Lucifer* suspect, that by these honours, and specious titles offered to *Ignatius*; and entertained by him, his owne dignity might be eclipsed, or clouded; and that *Ignatius* by winning to his side, politique men, exercised in civill busineses, might attempt some innovation in that kingdome. Thus therefore hee began

began to speake. "Dread Empe-  
 "ror, and you, his watchful and  
 "diligent Genius, father Ignati-  
 "us, Arch-Chancellor of this  
 "Court, and highest Priest of  
 "this highest Synagogue (except  
 "the primacy of the *Romane*  
 "Church reach also unto this  
 "place) let me before I descēd to  
 "my self, a little consider, speak,  
 "and admire your stupendious  
 "wisdome, and the government  
 "of this state. You may vouchsafe  
 "to remember (great *Emperor*)  
 "how, long after the *Nazarene*  
 "death, you were forced to  
 "live a solitarie, a barren, and  
 "an Eremiticall life: till at last  
 "(as it was ever your fashion  
 "to imitate Heaven) out of  
 "your abundant love, you  
 "begot this deerely beloved  
 "Sonne of yours, *Ignatius*,  
 "which stands at your right  
 "hand. And from both of you

pro-

“proceedes a spirit, whom  
“you have sent into the world,  
“who triumphing both with  
“*Mitre* and *Crowne*, governes  
“your Militant Church there.  
“As for those sonnes of *Ignati-*  
“*us*, whom either he left alive,  
“or were borne after his death,  
“and your spirit, the Bishop of  
“*Rome*, how justly and properly  
“may they be called *Equivocall*  
“men? And not only *Equivocall*  
“in that sense, in which the  
“*Popes Legates*, at your *Nicene*  
“*council* were called *Equivocal*,  
“because they did agree in all  
“their opinions, and in all their  
“words: but especially because  
“they have brought into the  
“world a new art of *Equivoca-*  
“*tion*. O wonderfull, and incre-  
“dible *Hypercritiques*, who not  
“out of marble fragments, but  
“out of the secretest Records  
“of Hell it selfe, that is, out  
of

" of the minds of *Lucifer*, the  
 " *Pope*, and *Ignatius*, (persons  
 " truly equivocall) have raised  
 " to life againe the language of  
 " the Tower of *Babel*, so long  
 " concealed, and brought us a-  
 " gaine from understanding one  
 " another. For my part (O noble  
 " paire of *Emperors*) that I may  
 " freely confesse the truth, all  
 " which I have done, wherefo-  
 " ever there shall bee mention  
 " made of the Iesuits, can be re-  
 " puted but childish; for this ho-  
 " nour I hope will not be deni-  
 " ed mee, that I brought in an  
 " *Alphabet*, and provided cer-  
 " taine elements, and was some  
 " kind of Schoolemaster in pre-  
 " paring them a way to higher  
 " undertakings; yet it grieves  
 " me, and makes mee ashamed,  
 " that I should bee ranked with  
 " this idle and Chymericall Co-  
 " pernium, or this cadaverous  
 vulture,

“vulture, *Paracelsus*. I scorne  
“that those gates, into which  
“such men could conceive any  
“hope of entrance, should not  
“voluntarily flye open to mee :  
“yet I can better endure the  
“rashnesse and fellowship of  
“*Paracelsus*, then the other :  
“because he having beene con-  
“veniently practised in the but-  
“cheries, and mangling of men,  
“he had the reason to hope for  
“favour of the Iesuites : For  
“I my selfe went alwayes that  
“way of bloud, and therefore  
“I did ever preferre the sa-  
“crifices of the *Gentiles*, and  
“of the *Jewes*, which were per-  
“formed with effusion of  
“bloud (whereby not only the  
“people, but the Priests also  
“were animated to bold enter-  
“prizes) before the soft and wan-  
“ton sacrifices of *Christians*.  
“If I might have had my  
choyce,

" choyce, I should rather have  
 " wished, that the *Romane*  
 " *Church* had taken the *Bread*,  
 " than the *Wine* from the peo-  
 " ple, since in the wine there is  
 " some colour, to imagine and  
 " represent blood. Neither did  
 " you (most reverend Bishop of  
 " this diocesse, *Ignatius*) abhor  
 " from this way of blood. For  
 " having consecrated your first  
 " age to the warrs, and growne  
 " somewhat unable to follow  
 " that course by reason of a  
 " wound; you did presently be-  
 " gin to think seriously of a spi-  
 " ritual war against the *Church*,  
 " & found means to open waies,  
 " even into Kings chambers, for  
 " your executioners. VVhich  
 " dignitie you did not reserve  
 " only to your owne *Order*, but  
 " (though I must confesse, that  
 " the foundation, and the  
 " nourishment of this Do-  
 " crine

ctrine remaines with you,  
"and is peculiar to you, out  
"of your infinite liberalitie,)  
"you have vouchsafed some-  
"time, to use the hands of o-  
"ther men in these employ-  
"ments. And therefore as well  
"they, who have so often in  
"vaine attempted it in *England*,  
"as they which have brought  
"their great purposes to effect  
"in *France*, are indebted only  
"to you for their courage and  
"resolution. But yet although  
"the entrance into this place  
"may bee decreed to none, but  
"to Innovators, and to onely  
"such of them as have dealt in  
"*Christian* businesse, and of  
"them also, to those only which  
"have had the fortune to doe  
"much harme; I cannot see but  
"that next to the Iesuites, I  
"must bee invited to enter,  
"since I did not onely teach  
those

“ those wayes, by which, tho  
“ rough perfidiousnesse and dis-  
“ sembling of Religion, a man  
“ might possesse and usurpe up-  
“ on the libertie of free Com-  
“ mon-wealths; but also did arme  
“ and furnish the people with  
“ my instructions, how when  
“ they were under this oppress-  
“ sion, they might sateliest con-  
“ spire, and remove a tyrant, or  
“ revenge themselves of their  
“ Prince, and redeeme their for-  
“ mer losses; so that from both  
“ sides, both from Prince & peo-  
“ ple, I brought an abundant har-  
“ vest, & a noble encrease to this  
“ kingdome. By this time I per-  
ceived *Lucifer* to bee much  
moved with this Oration, and  
to incline much towards *Ma-  
chiavel*. For he did acknowledge  
him to bee a kind of *Patriarch*  
of those whom they call *Lay-  
men*. And he had long observed  
that



that the *Clergie* of *Rome* tumbled downe to *Hell* daily, easily, voluntarily, and by troupes, because they were accustomed to sinne against their conscience, and knowledge; but that the *Laitie* sinning out of a sloathfulnesse, and negligence of finding the truth, did rather offend by ignorance, and omission. And therefore he thought himselfe bound to reward *Machiavel*, which had awakened this drowlie and implicate *Laitie* to greater, and more bloudie *Vndertakings*. Besides this, since *Ignatius* could not be denied the place, whose ambitious & turbulencies *Lucifer* understood very well, he thought *Machiavel* a fit and necessarie Instrument to oppose against him; that so the skales being kept even by their factions, hee might governe in peace, and

two

two poysons mingled might doe no harme. But hee could not hide this intention from *Ignatius*, more subtil than the *Devil*, and the verier *Lucifer* of the two: Therefore *Ignatius* rushed out, threw himselfe downe at *Lucifers* feet, and groveling on the ground, adored him. Yet certainly, *Vasques* would not call this idolatry, because in the shape of the *Devill* hee worshipped him, whom hee accounted the true *God*. Here *Ignatius* cryed, and thundred out,

*With so great noyse & horror,  
That had that powder taken fire,  
by which*

*All the Isle of Britaine had  
flowne to the Moone,  
It had not equalled this noyse and  
horror.*

And when he was able to speake distinctly, thus hee spoke; "It cannot bee said (unspeakable

*Em-*

"Emperour) how much this  
 "obscure *Florentine* hath trans-  
 "gressed against thee, and a-  
 "gainst the *Pope* thy image-bea- *Imagina-*  
 "rer, (whether the word bee *rium.*)  
 "accepted, as *Gratian* takes it,  
 "when he calles the *Scriptures*, *21. q. Om-*  
 "Imaginarie Bookes; or as *nis iactu-*  
 "they take it, which give *ra.*  
 "that stile to them who carrie  
 "the *Emperours* Image in the *Modest. in*  
 "field; ) and last of all against *verb. Mi-*  
 "our Order. Durst any man *lit.*  
 "before him, thinke upon this  
 "kinde of injurie, and calum-  
 "nie, as to hope that he should  
 "bee able to flatter, to catch, to  
 "entrap *Lucifer* himselfe? Cer-  
 "tainly, whosoever flatters a-  
 "ny man, and presents him  
 "those prayses, which in his  
 "owne opinion are not due to  
 "him, thinkes him inferiour to  
 "himselfe, and makes account  
 "that hee hath taken him priso-  
 ner,

"ner, and triumphs over him.  
 "Who ever flatters, either hee  
 "derides, or (at the best) in-  
 "structs. For there may be, e-  
 "ven in flattery, an honest kind  
 "of teaching, if Princes, by be-  
 "ing told that they are already  
 "indued with all vertues neces-  
 "sary for their functions, bee  
 "thereby taught what those  
 "vertues are, and by a facile ex-  
 "hortation, excited to endeavour  
 "to gaine them. But was it fit  
 "that this fellow, should dare  
 "either to deride you, or (which  
 "is the greater injury) to teach  
 "you? Can it be beleev'd, that  
 "he delivers your prayes from  
 "his heart, and doth not rather  
 "herein follow *Gratians* levi-  
 "ty; who sayes, *That you are*  
 "called *Prince of the world,*  
 "a king at *Chests,* or as the *Car-*  
 "dinall of *Ravenna,* onely by de-  
 "vision? This man, whilst hee  
 lived

32. q. 2.  
 pudor.

lived, attributed so much to his  
owne wit, that hee never  
thought himselfe beholden to  
your helps, and insinuations;  
and was so farre from invo-  
king you, or sacrificing to you,  
that he did not so much as ac-  
knowledge your kingdome,  
nor beleeeve that there was a-  
ny such thing in nature, as you.  
I must confesse, that hee had  
the same opinion of GOD al-  
so, and therefore deserves a  
place here, and a better than  
any of the *Pagan* or *Gentile*  
idolaters; for in everie Ido-  
latrie, and false worship,  
there is some Religion, and  
some perverse simplicitie,  
which tastes of humilitie;  
from all which, this man was  
very free, when in his heart he  
utterly denied that there was  
any God. Yet since he thought  
so in earnest, and beleeeved  
that

" that those things which hee  
 " affirmed were true, hee must  
 " not bee ranked with them,  
 " which having bin sufficiently  
 " instructed of the true God, and  
 " beleeving him to be so, do yet  
 " fight against him in his ene-  
 " mies armie. Nei her ought it  
 " to be imputed to us as a fault,  
 " that sometimes in our exor-  
 " cismes wee speake ill of you,  
 " and call you Heretick & drun-  
 " kard, and Whisperer & scabbed  
 " Beast, and conjure the elements  
 " that they should not receive you,  
 " and threaten you with indisso-  
 " soluble damnation, & torments  
 " a thousand thousand times worse  
 " than you suffer yet. For these  
 " things you know, are done out  
 " of a secret covenant and con-  
 " tract betweene us, and out of  
 " Mysteries, which must not be  
 " opened to this Neophite, who  
 " in our Synagogue is yet but a  
 mongst

Flagel.  
 Damn.  
 Menghi.

"amongst the *Catechumens*.  
 "Which also we acknowledge  
 "of *Holy Water*, and our *Agnus*  
 "*Dei*, of which you do so wise-  
 "ly dissemble a feare, when they  
 "are presented to you: For cer-  
 "tainely if there were any true  
 "force in them, *To deliver Bo-*  
 "*dies from Diseases, Souls*  
 "*from Sinnes, and the Elements*  
 "*from Spirits, and malignant*  
 "*impressions, (as in the verses*  
 "*which Urban the fift sent with*  
 "*his Agnus Dei to the Empe-*  
 "*ror it is pretended,) it had*  
 "beene reason, that they should  
 "first have exercised their force  
 "upon those verses, and so have  
 "purged and delivered them,  
 "if not from Heresie, yet from  
 "Barbarousnesse, and *solacismes*;  
 "that Hereticks might not just-  
 "ly say, there was no truth in  
 "any of them, but onely the  
 "last; which is,

Summe  
 Bull of  
 Urban  
 the 5th.  
 Agnus Dei.

"That the least piece which thence  
" doth fall,

" Will do one as much good as all.

" And though our Order have

" adventured further in Exor-

" cismes then the rest, yet that

" must be attributed to a speci-

" all priviledge, by which wee

" have leave to question any

" possessed person, of what mat-

" ters we will; whereas all other

" Orders are miserably bound

" to the present matter, and the

" businesse then in hand. For,

" though I do not beleeeve, that

" either from your selfe, or from

" your *Vicar* the *Pope*, any such

" priviledge is issued; yet our

" *Cotton* deserves to be praised,

" who being questioned, how

" hee durst propose certaine se-

" ditious Interrogatories to a

" possessed person, to deliver

" himselfe, fained such a privi-

" ledge; and with an un-heard-

of



“ of boldnesse, and a new kinde  
 “ of falsifying, did (in a man-  
 “ ner) counterfeit *Lucifers* hand  
 “ and seale, since none but  
 “ hee onely could give this pri-  
 “ viledge: But, if you con-  
 “ sider us out of this liberty in  
 “ *Exorcismes*, how humble and  
 “ servile wee are towards you,  
 “ the Relations of *Pern* testifie  
 “ enough, where it is recorded,  
 “ that when one of your angels  
 “ at midnight appeared to our  
 “ *Barcena* alone in his Cham- *Litera di*  
 “ ber, hee presently rose out of *Diego*  
 “ his chayre, and gave him the *Tories.*  
 “ place, whom hee professed to  
 “ bee farre worthier thereof,  
 “ than he was. But to proceed  
 “ now to the injuries, which  
 “ this fellow hath done to the  
 “ *Bishop* of *Rome*, although  
 “ very much might bee spoken,  
 “ yet by this alone, his disposi-  
 “ tion may bee sufficiently dit-  
 C 2 cerned

"cerned, that hee imputes to  
 "the *Pope*, vulgar and popu-  
 "lar finnes, farre unworthy  
 "of his greatnesse. Weake  
 "praising, is a kinde of Accu-  
 "sing, and wee detract from a  
 "mans honour, if when wee  
 "praise him for small things,  
 "and would seeme to have said  
 "all, we conceale greater. Per-  
 "chāce this man had seen some  
 "of the *Catalogues of Reserv'd*  
 "*Cases*, which every yeare the  
 "*Popes* encrease, and he might  
 "thinke, that the *Popes* did  
 "therefore reserve these finnes  
 "to themselves, that they onely  
 "might commit them. But ei-  
 "ther he is ignorant, or inju-  
 "rious to them. For, can they  
 "bee thought to have taken a-  
 "way the libertie of sinning  
 "from the people, who do not  
 "onely suffer men to keepe  
 "*Concubines*, but sometimes  
 doe

“ doe command them? who  
 “ make S. Peter beholden to the  
 “ stewes for part of his revenue:  
 “ and who excuse women from  
 “ the infamous name of whore,  
 “ till they have delivered them-  
 “ selves over to 23000 men.

*Ibid. Vidua*

“ The Professors of which Re-  
 “ ligion teach, That Vniuersitie  
 “ men which keep whores in their  
 “ chambers may not be expeld for  
 “ that, because it ought to be pre-  
 “ sumed before hand that schollers  
 “ will not live without them. Shall

*Scappus de  
 jure non  
 script. l. i.  
 cap. 54.*

“ hee be thought to have a pur-  
 “ pose of deterring others from  
 “ sinne, which provides so well  
 “ for their security, that he tea-  
 “ ches, that he may dispence in all  
 “ the Commandements of the se-  
 “ cond Table, & in all morall law,

*Sum. An-  
 gel. verb.  
 Papa. N. 1.*

“ and that those commandements  
 “ of the second table can neither be  
 “ called Principles; nor Conclufi-  
 “ ons, necessarily deduced frō Prin-

“*ciples?* And therefore, (as they  
 “ever love that manner of tea-  
 “ching) hee did illustrate his  
 “*Rule* with an example, and dis-  
 “pensed in a marriage between  
 “*Brother* and *Sister*, and hath  
 “hoorded up so many *Indulgen-*  
 “*cies* in one barne, the Citie of  
 “*Rome*, that it is easie for any  
 “man in an houre, or two, to  
 “draw out Pardons enough for  
 “*100000* yeares. How cleare a  
 “witnessse of this liberality is  
 “*Leo 12?* who onely for rehear-  
 “sing once the *Lords Prayer*,  
 “and thrice repeating the name  
 “of *Iesu* (bee it spoken heere  
 “without horroure) hath given  
 “*3000* yeares indulgence. How  
 “profuse a *Steward* or *Auditor*  
 “was *Boniface*, who acknow-  
 “ledges so many *Indulgences* to  
 “be in that one *Church* of *Late-*  
 “*ran*, that none but *God* can num-  
 “ber the? Besides these, plenary  
 Indul-

“Indulgences are given , not  
“only to the *Franciscans* them-  
“selves, but to their *Parents* al-  
“so : and to any which dyes in  
“their habit; and to any which  
“desire that they may do so; and  
“to those who are wrapped in it  
“after death , though they did  
“not desire it; and five yeares *In-*  
“*dulgence* to those who doe but  
“kisse it. And at last, *Clement*  
“7. by a priviledge first given  
“to one Order, (which since is  
“communicated to our Order,  
“as the priviledge of all other  
“Orders are) gave to any who  
“should but visite a place be-  
“longing to them, or any o-  
“ther place, if hee could not  
“come thither , or if he could  
“come to no such place , yet if  
“he had but a desire to it, *All*  
“*Indulgences* which had beene  
“granted, or hereafter should be  
“granted in the universall world.

“ And though it be true, that if  
“ in any of these Indulgences a  
“ certaine sum of money were  
“ limited to bee given (as for  
“ the most part it is, ) a poore  
“ man , who could not give  
“ that money, though he were  
“ never so contrite for his sins,  
“ could have no benefit there-  
“ by: and though *Gerson* durst  
“ call those *Indulgences* foolish,  
“ and *superstitious*, which gave  
“ 10000. yeares pardon for  
“ rehearsing one Prayer, yet  
“ they doe abundantly testifie  
“ the Popes liberall disposition,  
“ and that he is not so covetous  
“ in reserving sinnes to him-  
“ selfe; but if perchance once  
“ in an hundred yeares, some  
“ one of the scum of the peo-  
“ ple be put to death for *Sodo-*  
“ *my*; and that, not so much for  
“ the offence, as for usurping  
“ the right of the *Ecclesiastick*  
Princes

"Princes, wee must not much  
 "lament nor grudge at that,  
 "since it is onely done to dis-  
 "continue, and interrupt a  
 "prescription, to gaine which  
 "Title, the *Laety* hath ever  
 "beene very forward against  
 "the *Clergie*: for even in this  
 "kinde of his delicacies, the  
 "*Pope* is not so reserved and  
 "coverous, but that he allowes  
 "a taste thereof to his *Cardi-*  
 "*nals*, whom you once call'd  
 "*Carpidinos*, (by an elegancie Money-  
 "proper onely to your *Secreta-* takers.  
 "*ries*, the *Monkes*) in an *Epistle*  
 "which you writ to one of *Theol Ni-*  
 "that Colledge: for since the *ev. Temus*  
 "Cardinals are so compacted *univ Tract.*  
 "into the *Pope*, and so made *6. c. 29.*  
 "his owne body, *That it is* *Rudol. Cu-*  
 "not lawfull for them, without *pers de Ec-*  
 "licence first obtained from him, *le' uni-*  
 "to be let blond in a *Fever* what *vers jot. 4.*  
 "may be denied unto them? or  
 C 5. what

" what kind of sin is likely to be  
 " left out of their glorious pri-  
 " viledges, which are at least  
 " 200? Which Order the Pope can  
 " no more remove out of the Ec-  
 " clesiasticke Hierarchy, then bee  
 " can Bishops; both because Car-  
 " dinals were instituted by God,  
 " and because the Apostles them-  
 " selves were Cardinals before  
 " they were Bishops. Whom also in  
 " their creation he styles his bro-  
 " thers, and Princes of the world,  
 " and co-judges of the whole earth,  
 " and to perfect all, That there  
 " are so many Kings, as there are  
 " Cardinals. O fearefull body;  
 " and as in many other things,  
 " so in this especially monstrous,  
 " that they are not able to pro-  
 " pagate their species: For all  
 " the Cardinals in a vacācy are not  
 " able to make one Cardinal more.  
 " To these men certainly the  
 " Pope doth no more grudge  
 the

*Azor. par.*

*2. l. 4. c. 1.*

*Mosconius*

*de Majest.*

*Eccles. Mi-*

*lit. cap. 5.*

*Ibidem*

*idem. c. 6.*

*Scappus de*

*Jure non*

*scrip. l. 1.*

*c. 25.*

*Azor. ubi*

*supra.*



" the plurality of sins, then hee  
" doth of Benefices. And hee  
" hath beene content, that even  
" *Borgia* should enjoy this dig-  
" nity, if he hath heaped up, by  
" his ingenious wickednesse,  
" more sorts of sins in one Act,  
" then (as far as I know) as any  
" the *Popes* themselves have at-  
" tempted: For he did not only  
" give the full reine to his licen-  
" tiouſnesse, but raging with a  
" second ambition, hee would  
" also change the Sex. Therein  
" also his stomacke was not  
" towards young bearded  
" boyes, nor such greene fruit:  
" for hee did not thinke, that  
" hee went farre enough from  
" the right Sex, except hee  
" had a manly, a reverend, and  
" a bearded *Venus*. Neither  
" staid he there; but his witty  
" lust proceeded further: yet  
" he solicited not the *Minions*

" of the *Popes*; but striving to e-  
 " quall the licentiousnesse of So-  
 " domites which would have had  
 " the *Angels*; to come as neere  
 " them as hee could hee tookea  
 " *Cleargy-man*, one of the por-  
 " tion and lot of the *Lord*; and so  
 " made the maker of *God*, a *Priest*  
 " subject to his lust; nor did hee  
 " seek him out in a *Cloyster*, or  
 " *Quire*; but that his *Venus* might  
 " bee the more monstrous, hee  
 " would have her in a *Mitre*.  
 " And yet his prodigious lust  
 " was not at the height; as  
 " much as hee could hee added:  
 " and having found a *Man*, a  
 " *Cleargy-man*, a *Bishop*, he did  
 " not sollicite him with entrea-  
 " ties, and rewards, but ravished  
 " him by force. Since then the  
 " *Popes* doe, out of the fulnesse  
 " of their power, come to those  
 " kindes of sinne, which have  
 " neither *Example* nor *Name*,  
 infomuch

"inſomuch that Pope *Paulus* plat. in  
" *Venetus* which uſed to paint vit. Adri.  
" himſelfe, and deſired to ſeeme  
" a woman, was called the *God-*  
" *deſſe Cibele*, (which was not  
" without myſterie, ſince, pro-  
" ſtitute boyes are ſacred to  
" that *Goddeſſe*) and ſince they  
" doe not grant ordinarily that  
" liberty of practiſing ſinnes,  
" till they have uſed their owne  
" right and priviledge of *Pre-*  
" *vention* and *Anticipation*; This  
" prating fellow *Machiavel*,  
" doth but treacherouſly, and  
" diſhoneſtly prevaricate, and  
" betray the cauſe, if he thinke  
" he hath done enough for the  
" dignity of the *Popes*, when he  
" hath afforded to them, ſins  
" common to all the world.  
" The transferring of Empires,  
" the ruine of Kingdomes, the  
" Excommunications, and de-  
" poſitions of Kings, and deva-  
" ſtations

"stations by fire and sword,  
 "should have beene produced  
 "as their marks and characters:  
 "for though the examples of  
 "the *Popes* transferring the Em-  
 "pire, which our men so much  
 "stand upon, bee not indeed  
 "true, nor that the ancient *Popes*  
 "practised any such thing; yet  
 "since the States-men of our  
 "*Order*, wiser than the rest, have  
 "found how much this *Tempo-*  
 "*rall jurisdiction* over Princes,  
 "conduces to the growth of the  
 "Church, they have perswaded  
 "the *Popes* that this is not on-  
 "ly lawfull for them, but often  
 "practised heeretofore: And  
 "therefore they provide, that  
 "the *Canons* and *Histories* bee  
 "detorted to that opinion: for  
 "though one of our *Order* doe  
 "weaken that famous *Canon*,  
 "*Nos Sanctorum*, which was  
 "used still to bee produced for  
 this

*Apologia*  
*pro Gar-*  
*nere.*

" this Doctrine, yet hee did it  
 " then, when the *King of Great*  
 " *Britaine* was to bee mollified  
 " and sweetened towards us,  
 " and the Lawes to bee mitiga-  
 " ted, and when himselfe had  
 " put on the name *Eudemon*.  
 " But let him returne to his  
 " true State, and professe him-  
 " selfe a *Cacodemon*, and he will  
 " be of our opinion. In which  
 " respect also wee may pardon  
 " our *Cudseminius* his rashnesse,  
 " when he denies the *English* na-  
 " tion to be heretikes, because they  
 " remaine in a perpetuall successi-  
 " on of *Bishops*: For herein these  
 " men have thought it fit, to  
 " follow in their practise, that  
 " *Translation*, which reades the  
 " words of *Paul*; *Serve the time*,  
 " and not that which sayes;  
 " *Serve the Lord*. As for the in-  
 " jury which this petty compa-  
 " nion hath offered to our Or-  
 der,

*De despe-  
rata Ca'vi.  
causa. c. 11.*

*Rom. 12. 11*

"der, since in our wrongs, both  
 "yours and the *Popes* Majesty  
 "is wounded; since to us, as  
 "to your *Dictators*, both  
 "you have given that large  
 "and ancient Commission,  
 "that wee should take care that  
 "the state take no harm, we can  
 "not doubt of our revenge  
 "yet this above all the rest  
 "doth especia ly vex me, that  
 "when he calls me *Prelate*, and  
 "*Bishop* (names which wee so  
 "much abhorre and detest) I  
 "know well, that out of his  
 "inward malignity, hee hath  
 "relation to *Bellarmines*, and  
 "*Tolets* Sacrilegious Vow-  
 "breaking ambitions, by which  
 "they imbraced the *Cardinal-ship*,  
 "and other Church-digni-  
 "ties: but heerein this poore  
 "fellow, unacquainted with  
 "our affaires, is deceived, be-  
 "ing ignorant, that these men  
 by

“by this act of being thus in-  
“corporated into the Pope, are  
“so much the neerer to their  
“Center and finall happineff,  
“this chamber of *Lucifer*, and  
“that by the breach of a vow,  
“which themselves thought  
“just, they have got a new title  
“therunto: for the *Cardinalship*  
“is our *Martyrdom*: and though  
“not many of our *Order*, have  
“had that strength, that they  
“have beene such *Martyrs*,  
“and that the Popes them-  
“selves have beene pleased to  
“transferr this persecution into  
“the other *Orders*, who have  
“had more *Cardinals* than we;  
“yet without doubt, for such of  
“ours which have had so much  
“courage, new Crownes, and  
“new Garlands, appropriate  
“to our *Martyrs*, are prepared  
“for them in this their *Heaven*;  
“because, being inabled by  
greater

Ribadiney-  
ra Catalog.  
fol. 60. C  
100.

Briffon. de  
formuli. I. I.

“greater meanes, they are fit  
“ter for greater mischiefes  
“Wee therefore lament the  
“weaknes of our *Laynez*, & our  
“*Borgia*, who refused the *Car-*  
“*dinalship* offered by *Paulus*  
“and *Julius* 3; for in this place  
“and this meeting it is not un-  
“to say they did so, even  
“mongst the ancient *Romane*  
“when they sacrificed to ye  
“those sacrifices, which offered  
“any resistance, were ever rep-  
“ted unaccepted: And therefore  
“our *Bellarmino* deserves much  
“praise, who finding a new *Ge-*  
“*nius* and courage in his new  
“*Cardinalship*, set out his *Retra-*  
“*ctions*, & corrected all those  
“places in his Workes, which  
“might any way bee interpre-  
“ted in the favour of Prince  
“But let us passe over all these  
“things; for wee understand  
“one another well enough: and



“let us more particularly con-  
“sider those things, which this  
“man, who pretends to ex-  
“ceed all Ancient and Mo-  
“derne *States-men*, boasts to  
“have beene done by him.  
“Though truly no man will  
“easily beleeve, that hee hath  
“gone farre in any thing, which  
“did so tire at the beginning, or  
“midway, that having seene  
“the *Pope*, and knowne him,  
“yet could never come to the  
“knowledge of the *Devill*. I  
“know what his excuse and e-  
“scape will be; that things must  
“not be extended infinitely; that  
“wee must consist and arrest  
“somewhere, and that more  
“meanes and instruments ought  
“not to be admitted, where the  
“matter may be dispatched by  
“fewer. When therefore he was  
“sure that the *Bishop of Rome*  
“was the cause of all mis-  
chiefe,

"chiefe, and the first moover  
 "thereof, he chose rather to see  
 "tle and determine in him, than  
 "by acknowledging a *Devil*, to  
 "induce a new *tyranny*, and to  
 "be driven to confesse, that the  
 "Pope had usurped upon the de  
 "vils right, which opinion, if a  
 "ny man bee pleased to main  
 "taine, we do not forbid him  
 "but yet it must be an argument  
 "to us of no very nimble wit  
 "a man do so admire the Pope  
 "that he leave out the *Devil*  
 "and so worship the Image  
 "without relation to the *Pro*  
 "type and first patterne. But be  
 "sides this, how idle, and how  
 "very nothings they are, whiche  
 "he hath shoveld together in  
 "his bookes, this makes it ma  
 "nifest, that some of every Re  
 "ligion, and of every profession  
 "have risen up against him, and  
 "no man attempted to defend  
 him:

him : neither do I say this, be-  
cause I thinke his doctrine  
the worse for that, but it is  
therefore the lesse artificially  
carried, and the lesse able  
to worke those ends to  
which it is directed. For our  
part wee have not pro-  
ceeded so : For wee have  
dished and dressed our precepts  
in these affaires, with such  
cunning, that when our owne  
men produce them to ensnare  
and establish our pupils, then  
we put upon them the maje-  
stie and reverence of the *Do-*  
*ctrine of the Church*, and of the  
*common opinions* : But when  
our aduersaries alleadge them,  
either to cast envy upon us,  
or to deterre the weaker sort,  
then they are content with a  
lower roome, and vouchsafe  
to step aside into the ranke of  
*private opinions*. And the *Canōs*  
themselves

" themselves are with us some  
 " times glorious in their mitres  
 " and pontificall habits, & sound  
 " nothing but meere *Divine re-*  
 " *solutions* out of the Chayre  
 " selfe, and so have the force  
 " *Oracles*, sometimes we say they  
 " are ragged and lame, & do but  
 " whisper with a doubtfull and  
 " uncertaine murmur, a hollow  
 " cloystrall, or an eremiticall  
 " voice, and so have no more au-  
 " thority than those poore men  
 " which writ them: sometime  
 " we say they were but rashly  
 " thrown into the peoples eares  
 " out of Pulpits, in the Homilies  
 " of fathers; sometimes that  
 " they were derived out of such  
 " *Councels* as suffered abortion  
 " and were delivered of their  
 " children, which are their *Ca-*  
 " *nons*, before inanimation  
 " which is the Popes assent; or  
 " out of such *Councels*, as are

“now discontinued and dead,  
“ (howsoever they remained  
“long time in use, and lively, and  
“in good state of health) and  
“therefore cannot bee thought  
“fit to be used now, or applied  
“in civill businesses; sometimes  
“wee say the Popes voyce is in  
“them, all by his approbation;  
“sometimes that onely the  
“voyce of those authors, from  
“whom they are taken, speakes  
“in them. And accordingly we  
“deliver divers and various  
“*Philosophy* upon our *Gratian*  
“who compiled them; some-  
“times we allow him the ho-  
“nour and dignity of *Diamonds*  
“and the nobler sort of stones,  
“which have both their cleer-  
“nesse, and their firmenesse  
“from this, for that they are  
“compact of lesse parts, and  
“atomes, then others are: and  
“so is *Gratian*; whom for the  
same

" same cause, sometimes we ac-  
 " count but a hill of many sands  
 " cast together, and very unfit  
 " to receive any foundation. I  
 " must confesse, that the *Fathers*  
 " of our *Order*, out of a youth-  
 " full fierceness, which made  
 " them dare and undertake any  
 " thing (for our *order* was scarce  
 " at yeares at that time) did a-  
 " misse in inducing the *Council*  
 " of *Trent* to establish certaine  
 " *Rules & Definitions* frō which  
 " it might not be lawfull to de-  
 " part: for indeed there is no re-  
 " medy, but that somerimes we  
 " must depart frō them: nor can  
 " it be dissembled, that both the  
 " writers of our *Order*, and the  
 " *Dominicans* have departed  
 " from them in that great war  
 " and *Tragedy* lately raised at  
 " *Rome*, about *Grace*, & *Free-wil*,  
 " For it is not our purpose that  
 " the writings of our men  
 should

Vide Be-  
 nium.

" should be so ratified, that they  
 " may not be chāged, so that they  
 " be of our *Order* which change  
 " them: so by the same liberty,  
 " which *Damon Ioannes* hath ta- *Apolog.*  
 " ken in delivering the *King* of *Garnet. c.*  
 " *Britaine* frō the danger of *De-*  
 " *position*; (because as yet no sen-  
 " tence is given against him) and  
 " also from many other *Canons*,  
 " w<sup>ch</sup> others think may justly be  
 " discharged against him, it will  
 " be as lawfull for us, when that  
 " *kingdom* shal be enough stupi-  
 " fied with this our *Opin.* to re-  
 " store those *Canōs* to their for-  
 " mer vigour, and to awake that  
 " state out of her *Lethargy*, either  
 " with her owne heat, intestine  
 " war, or by some *Medicine*, draw  
 " from other places: for *Princes*  
 " have al their securities frō our  
 " indulgence, and from the slack  
 " & gentle interpretation of the  
 " *Canōs*; they are but privileges,  
 D which

" which since they are derived,  
 " and receive life from us, they  
 " may bee by us diminished, re-  
 " voked, & annulled: for as it was  
 " lawfull for *Mariana* to depart  
 " from the doctrine of the *Council*  
 " of *Constance*, so it was law-  
 " full for *Cotton* to depart from  
 " *Mariana*: which, notwithstanding,  
 " wee would have onely  
 " lawful for our *Order*, to whom  
 " it is given to know times, and  
 " secrets of state: for we see the  
 " *Sorbonists* themselves, (which  
 " may seeme to have an *Aristo-*  
 " *cratical* papacy amongst them-  
 " selves) though they laboured  
 " to destroy the doctrine of  
 " *Mariana*, did yet wisely for-  
 " beare to name him, or any o-  
 " ther *Iesuit*, which was a mo-  
 " desty that I did not hope for  
 " at their hands; since, before I  
 " dyed, they made one *Decree*  
 " against mee: but yet therein,  
 I thinke



"I thinke somewhat may bee  
"attributed to my patience, and  
"providence; who knowing  
"their strength, and our owne  
"infancy, forbad all of my Or-  
"der to make any answer to  
"that Decree of theirs: neither  
"were we so *Herculean* as to of-  
"fer to strangle Serpents in  
"our cradle. But yet since af-  
"ter that time, they have beene  
"often provoked by our men:  
" (for I gave not so Iron a *Rule*  
"and *Precepts* to my *Dicíples*, as  
" *Francis* did to his, who would  
"not have his Rule applyed  
"to times & to new occasions)  
"certainly they might have bin  
"excused, if they had beene at  
"this time sharper against us.  
"And if the *Parliament* of *Paris*  
"thought it not fit to carry the  
"matter so modestly in their  
"Arrest against *Mariana*; but  
"made both the *Booke*, and the  
D 2 Doctrine,

" *Doctrine*, and the *Man*, infa-  
 " mous: What should wee say  
 " more of it, but that it is a *Gy-*  
 " *ant*, and a wilde beast, which  
 " our men could never tame:  
 " for still it cryes and howles,  
 " *The Pope is bound to proceed*  
 " *lawfully and Canonically*: and  
 " this they maliciously inter-  
 " prete of their owne Lawes,  
 " and of *ancient Canons*, which  
 " they hope to bring into use  
 " againe, by an insensible way  
 " of *Arrest* and *Sentences* in  
 " that *Court*. This then is the  
 " poynt of which wee accuse  
 " *Machiavell*, that he caried not  
 " his Myne so safely, but that  
 " the enemye perceived it still.  
 " But wee, who have received  
 " the *Church* to be as a ship, do  
 " freely saile in the deep sea; we  
 " have an *anchor*, but wee have  
 " not cast it yet, but keepe it e-  
 " ver in our power, to cast it,  
 " and

*L'eschuffi-*  
*er. fol. 25.*  
*idem. fol.*  
*32.*

“and weigh it at our pleasure.  
“And wee know well enough,  
“that as to sayling ships, so  
“to our sayling Church, all  
“rockes, all promontories, all  
“firme and fast places are dan-  
“gerous, and threaten ship-  
“wracke, and therefore to bee  
“avoyded, and liberty and sea-  
“roome to bee affected; yet I  
“doe not obstinately say, that  
“there is nothing in *Machia-*  
“*vels Commentary*, which may  
“bee of ute to this Church.  
“Certainly there is very much;  
“but wee are not men of that  
“poverty, that wee neede  
“begge from others, nor dig-  
“nifie those things with our  
“prayfes, which proccede not  
“from our selves. The Se-  
“nate of *Rome* gave us here-  
“tofore a noble example of  
“this temperance and absti-  
“nence, which therfore refused

" to place *Christ* amongst their  
 " gods, because the matter was  
 " proposed by the *Emperour*;  
 " and begunne not in them-  
 " selves. As for that particular,  
 " wherein *Machiavel* useth e-  
 " specially to glory; which is,  
 " that hee brought in the liber-  
 " tie of dissembling and lying,  
 " it hath neither foundation  
 " nor colour: For not onely  
 " *Plato*, and other fashioners of  
 " *Common-wealths*, allowed the  
 " libertie of lying to Magistrates  
 " and to Physicians; but we also  
 " considering the Fathers of the  
 " Church, *Origen*, *Chrysostome*,  
 " *Hierome*, have not onely found  
 " that Doctrine in them, but  
 " we have also delivered them  
 " from all imputation, and re-  
 " prehension by this evasion,  
 " That it was lawfull for them to  
 " maintaine that opinion, till some  
 " definition of the Church had e-  
 " stablished

Observati-  
 ones in Cas-  
 sianum, fol.  
 736. ex col-  
 lar 19.

“*stablished the contrary* Which  
“certainly, ( though this  
“should not bee so openly spo-  
“ken of ) as yet was never  
“done. But yet wee have de-  
“parted from this doctrine of  
“free lying, though it were re-  
“ceived in practice, excused by  
“the Fathers, strengthened by  
“examples of Prophets & An-  
“gels in the Scriptures, and so  
“almost established by the  
“Law of Nations, and Nature;  
“onely for this reason, because  
“we were not the first *Authors*  
“of it. But wee have supplied  
“this losse with another Do-  
“ctrine, lesse suspicious; and  
“yet of as much use for our  
“Church; which is *Mentall re-*  
“*servation*, and *Mixt proposi-*  
“*tions*. The libertie therefore  
“of lying, is neither new, nor  
“safe, as almost all *Machiavels*  
“precepts are so stale and ob-

Tribares.

lib. 2. ca. 4.

" solete, that our *Serarius* u-  
 " sing, I must confesse, his Ie-  
 " suiticall liberty of wilde anti-  
 " cipation, did not doubt to call  
 " *Herod*, who lived so long be-  
 " fore *Machiavel*, a *Machiave-*  
 " *lian*. But that at one blow we  
 " may cut off all his reasons, and  
 " all his hopes, this I affirme,  
 " this I pronounce, That all his  
 " bookes, and all his deedes,  
 " tend onely to this, that there-  
 " by a way may be prepared to  
 " the ruine and destruction of  
 " that part of this kingdome,  
 " which is established at *Rome*:  
 " for what else doth hee endea-  
 " vor or go about, but to change  
 " the forme of *Cōmon-wealth*,  
 " and so to deprive the people  
 " (who are a soft, a liquid, and  
 " ductile mettall, and apter for  
 " our impressions) of all their  
 " liberty, and having so destroy-  
 " ed all civility and re-publicke

to

" to reduce all States to Monar-  
 " chies; a name which in secular  
 " States, wee doe so much ab- *De la mes-*  
 " horre, (I cannot say it without *se fol. 358.*  
 " teares) but I must say it, that  
 " not any one Monarch is to bee  
 " found, which eyther hath not  
 " withdrawne himselfe wholly  
 " from our kingdome, or woun-  
 " ded and endamaged in some  
 " weighty poynt; hereupon our  
 " *Coston* confesseth, that the au-  
 " thority of the Pope is incom-  
 " parably lesse then it was, and  
 " that now the *Christian Church*,  
 " (which can agree to none but  
 " the *Romanes*) is but a diminutive.  
 " And hereupon also it is,  
 " that the Cardinalls, who were  
 " wont to meete oftener, meete *Synta.*  
 " now but once in a weeke, *Tholosali.*  
 " because the businesse of the *15 c. 4. v. 7.*  
 " *Court of Rome* grow fewer.  
 " To forbear therefore men-  
 " tioning of the Kings of *Brit*

"aine and *Demarke*, and the  
 "other Monarchs of the first  
 "fort, which have utterly cast  
 "off *Rome*; even in *France*, our  
 "enemies are so much encrea-  
 "sed, that they equall us almost  
 "in number: and for their  
 "strength, they have this ad-  
 "vantage above us, that they  
 "agree within themselves, and  
 "are at unity with their neigh-  
 "bour Reformed Churches;  
 "whereas our men, which call  
 "themselves *Catholicke* there,  
 "doe so much differ from the  
 "Romane Catholick, that they  
 "doe not onely preferre Coun-  
 "cels, but even the *King*, before  
 "the *Pope*, and evermore op-  
 "pose those their two great  
 "Gyants, *Gog*, and *Magog*, their  
 "Parliament of *Paris*, and their  
 "Colledge of *Sorbon*, against all  
 "our endeavours. Besides, all  
 "this, wee languish also mis-  
 erable



"rably in Spayne, where Clergy-<sup>scap. de</sup>  
 "men, if they break their fealty to jure non  
 "their Lord, are accused of trea-<sup>script. l. 1.</sup>  
 "son; where Ecclesiasticall per-<sup>c. 6.</sup>  
 "sons are subject to secular judg-<sup>Ibid c. 16.</sup>  
 "ment, and, if they bee sacrilegi-<sup>Ibid c. 25.</sup>  
 "ous, are burnt by the Ordinarie  
 "Magistrate; which are do-  
 "ctrines and practices, contra-  
 "ry and dangerous to us. And  
 "though they will seeme to  
 "have given almost halfe the  
 "kingdome to the Church, and  
 "so to have divided equally:  
 "yet those Graunts are so infe-  
 "cted, with pensions, and other  
 "burdens, by which the Kings  
 "servants, and the yonger sons  
 "of great persons are main-  
 "tained, that this greatnesse of  
 "the Church there, is rather a  
 "dropsie, than a sound state  
 "of health, established by well-  
 "concocted nourishment, and  
 "is rather done, to cast an envie  
 upon

“ upon the Church , then to  
 “ gives any true majesty to it.  
 “ And even in usurping Eccle-  
 “ siasticall Iurisdiction, the kings  
 “ of Spayne have not onely ex-  
 “ ceeded the kings of France,  
 “ but also of Britany : For (sayes  
 “ *Baronius* of that King) there is  
 “ now risen up a new head, a mon-  
 “ ster and a wonder : He Excom-  
 “ municates , and hee Absolves,  
 “ And hee practiseth this power  
 “ even against Bishops, and Car-  
 “ dinals. He stops Appeales, and  
 “ he acknowledges no superiority in  
 “ the See of Rome, but only in case  
 “ of Prevention: And therefore,  
 “ the name Monarch , is a hate-  
 “ full and execrable name to us.  
 “ Against which, *Baronius* hath  
 “ thundred with such violence,  
 “ such fiercenesse , and such bit-  
 “ ternesse , that I could hardly  
 “ adde any thing thereunto, if I  
 “ should speake (unspeakeable  
 Emperor)

*De Regno  
 Siciliae.*

"Emperour) with thine owne  
 "tongue: For he calls it an *A-*  
 "*dulterine name*, and a *Tower of*  
 "*Babel*, and threatens destru-  
 "ction to that King (though  
 "himselfe were his subject) ex-  
 "cept he forbear the name. In  
 "the meane time, hee resolves  
 "him to bee a *Tyrant*, and pro-  
 "nounces him to stand yearely  
 "excommunicate by the *Bulla*  
 "*Cœna*. Neither doth he offer  
 "to defend himselfe with any  
 "other excuse, when a Cardi-  
 "nall reprehended his fiercenes  
 "toward the king, then this; *An* Resp. ad  
 "*Imperious zeale hath no power* Card. Co-  
 "to spare God himselfe. And yet lum.  
 "he confesseth, that this zeale  
 "was kindled by the *Popes*  
 "speciall command, and by his  
 "Oath taken, as Cardinall.  
 "Neither hath our *Bellarmino*  
 "almost any other cause of ab-  
 "vancing *Monarchicall* go-  
 verne-

"vernement so much as he doth,  
 "then thereby to remoove all  
 "Secular men from so great a  
 "dignitie, and to reserve it one-  
 "ly to the *Church*. It was ther-  
 "fore well done of that *Rebul-*  
 "*lus* ( who now begins to bee  
 "knowne in this State ) when  
 "having surfeited with Ca-  
 "lumnies against the *French*  
 "Church, and her Ministers,  
 "he hath dared of late to draw  
 "his Pen, and to joyne battell  
 "against a most puissant for-  
 "raine Prince: hee did well (I  
 "say) and fitly, when hee cal-  
 "led *Bellarmino* and *Baronius*,  
*Salmonees.* "The Sword and Buckler of the  
 "Roman Church. And I cannot  
 "choose but thanke him for af-  
 "foording the Title of *Sword*  
 "to our *Order*; as well, be-  
 "cause after so many Expositi-  
 "ons of those words, (*Behold,*  
 "*heere are two swords*) which  
 our

“ our side hath gathered , to e-  
“ stablish a temporall Iurisdic-  
“ tion in the *Pope*, and which  
“ our Adversaries have remoov-  
“ ed, worne out , or scorned,  
“ this man hath relieved us  
“ with a new, and may seem to  
“ intend by the *two swords* , the  
“ *Popes Excommunications*, and  
“ the *Iesuites Assassins*, and  
“ *King-killings*; as also because  
“ he hath reserved to our *Order*  
“ that soveraigne dignitie, that  
“ as God himselfe was pleased,  
“ to defend his Paradice with  
“ fire and sword , so wee stand  
“ watchfull upon the borders of  
“ our Church, not onely pro-  
“ vided , as that *Cherubin* was  
“ with fire and sword, but with  
“ the later Invention of *Gun-*  
“ *powder* ; about the first inven-  
“ tour whereof I wonder, why  
“ *Antiquaries* should contend,  
“ whether it were the *Devil* or  
a Fry-

“ a *Fryer*, since that may bee all  
“ one. But as ( O unspeakable  
“ *Emperour* ) you have almost in  
“ all things indeavoured to imi-  
“ tate God : so have you most  
“ throughly performed it in us;  
“ for when God attempted the  
“ *Reformation* of his *Church*, it  
“ became you also to reforme  
“ yours. And accordingly by  
“ your *Capuchins* , you did  
“ reforme your *Franciscans*,  
“ which, before we arose, were  
“ your chiefeft Labourers , and  
“ Workemen : and after, you  
“ reformed your *Capuchins* by  
“ your *Recolets*. And when you  
“ perceived that in the *Church*  
“ of God , some men proceeded  
“ so farre in that *Reformation*,  
“ that they indevoured to draw  
“ out, not onely all the peccant  
“ and dangerous humours, but  
“ all her beautie, and exteriour  
“ grace and ornament, and even  
her

“ her vitall spirits, with her cor-  
“ rapt blood, and so induce a  
“ leanneffe, and ill-favourednes  
“ upon her, and thought to cure *Hypocr. l. 4*  
“ a rigid coldnesse with a fever; *Aphor. 57.*  
“ you also were pleased to fol-  
“ low that Example, and so, in  
“ us, did reforme, and awaken  
“ to higher enterprises, the dis-  
“ positions as well of the *Cir-*  
“ *cumcellions*, as of the *Assassins*:  
“ for we do not limit our selves  
“ in that lowe degree of the  
“ *Circumcellions*, when we urge  
“ and provoke others to put us  
“ to death; nor of the *Assassins*,  
“ which were hired to kil some  
“ Kings, which passed through  
“ their quarter: for we exceed  
“ them both, because wee doe  
“ these things voluntarily, for  
“ nothing, & every where. And  
“ as wee will bee exceeded by  
“ none in the thing it selfe: so  
“ to such things as may seeme  
my-

*Carrauca  
stat-synod.  
N.41.*

*Regul. Iesu-  
it. cap. pra-  
fect. Refe-  
sor.*

“ mysticall and significant, wee  
 “ oppose mysticall things And  
 “ so, lest that Canon; That no  
 “ *Clergy-man should were a knife*  
 “ *with a poynt*, might seeme to  
 “ concerne us, by some prophe-  
 “ tical relation, we in our *Rules*  
 “ have opposed this precept,  
 “ *That our knife be often whetted,*  
 “ and so kept in an apt readinesse  
 “ for all uses: for our divination  
 “ lies in the contéplation of en-  
 “ trails; in which art we are thus  
 “ much more subtile than those  
 “ amongst the old *Romans*, that  
 “ wee consider not the entrails  
 “ of *Beasts*, but the entrailes of  
 “ soules, in confessions, and the  
 “ entrails of *Princes*, in treasons;  
 “ whose hearts we doe not be-  
 “ lieve to be with us, till we see  
 “ them: let therefore this prat-  
 “ ling *Secretary* hold his tounge,  
 “ and be content that his booke  
 “ be had in such reputation, as  
 the



“ the world affoord to an *E-*  
“ *phemerides*, or yearly *Alma-*  
“ *nack*, which being accōmoda-  
“ ted to certaine places, and cer-  
“ taine times, may bee of some  
“ short use in some certaine  
“ place : and let the *Rules* and  
“ precepts of his Disciples, like  
“ the *canons* of provincial *Coun-*  
“ *cels* bee of force there, where  
“ they were made, but onely  
“ ours which pierce, and passe  
“ through all the world, retaine  
“ the strength and vigour of *V-*  
“ *niversall counsels*. Let him en-  
“ joy some honourable place a-  
“ mongst the *Gentiles* ; but ab-  
“ stain from all of our sides: nei-  
“ ther when I say, *Our side*, doe  
“ I only meane Moderne men :  
“ for in all times in the *Romane*  
“ Church there have beene *Fri-*  
“ *ers* which have far exceeded  
“ *Machiavel*. Truly I thought  
this Oration of *Ignatius* very  
long :

long: and I began to thinke of my body which I had so long abandoned, lest it should putrifie, or grow mouldy, or bee buried; yet I was loath to leave the Stage, till I saw the Play ended. And I was in hope, that if any such thing should befall my body, the Iesuits, who work *Miracles* so familiarly, & whose reputation I was so carefull of in this matter, would take compassion upon me, and restore me againe. But as I had sometimes observed,

*Feathers or strawes swim on the waters face,*

*Brought to the bridge, where through a narrow place*

*The water passes, throwne backe, and delai'd;*

*And having daunc'd a while, and nimble plaid*

*Vpon the watry circles, Then have bin*

By the streames liquid snares, and  
jaws, suck'd in,  
And sunke into the wombe of that  
swolne bourn,  
Leave the beholder desperate of  
returne :

So I saw *Machiavel* often put  
forward, and often thrust backe,  
and at last vanish. And looking  
earnestly upon *Lucifers* counte-  
nance, I perceived him to bee  
affected towards *Ignatius*, as  
*Princes*, who though they envy  
and grudge, that their great  
Officers should have such  
immoderate meanes to get  
wealth; yet they dare not com-  
plaine of it, lest thereby they  
should make them odious and  
contemptible to the people: so  
that *Lucifer* now suffered a new  
*Hell*: that is, the danger of a  
*Popular Devill*, vaine-glorious,  
and inclined to Innovations  
there. Therefore he determined  
to

to withdraw himselfe into his inward chamber and to admit none but *Ignatius* : for he could not exclude him, who had deserved so well; neither did hee think it safe to stay without, and give him more occasions to amplify his own worth, and undervalue all them there in publick, and before so many vulgar *Devils*. But as he rose, a whole army of soules besieged him. And all which had invented any new thing, even in the smallest matters, thronged about him, and importuned an admission. Even those which had but invented new attire for women, and those whom *Pancirolo* hath recorded in his *Commentaries* for invention of *Porcellan dishes*, of *Spectacles* of *Quintans*, of *Stirrups*, and of *Caviari*, thrust themselves in to the troupe. And of those, which pretended that they had

*De rebus  
nuper in-  
ventis.*

*Squared*

*squared the circle*, the nūber was infinite. But *Ignatius* scattered all this cloud quickly, by commanding, by chiding, by deriding, and by force and violence. Amongst the rest, I was sorry to see him use *Peter Aretine* so ill as he did: For though *Ignatius* told him true when hee boasted of his licentious pictures, that because hee was not much learned, hee had left out many things of that kind, with which the ancient histories and poëms abound; and that therefore *Aretine* had not onely not added any new invention, but had also taken away all courage and spurs from youth, which would rashly trust, and rely upon his diligence, and seeke no further, and so lose that infinit and precious treasure of Antiquity. Hee added moreover, that though *Raderus*, and others of his Order,

der, did use to gelde Poets, and other Authors : (and heere I could not choose but wonder, why they have not gelded their *Vulgar Edition*, which in some places hath such obscene words as the *Hebrew* tongue, which is therefore also called *Holy*, doth so much abhorre, that no obscene things can be uttered in it, insomuch, that (as one of them very subtilly notes) the starre of *Venus* is very seldome called by that name in the Scripture : for how could it bee, the word being not in *Hebrew* ; yet (said he) our men doe not geld them to that purpose, that the memory thereof should bee abolished ; but that when themselves had first tried, whither *Tiberius* his *Spintria*, & *Martialis symplegma*, and others of that kinde, were not rather *Chimeraes*, and speculations of luxuriant wits, then things

Harlay de-  
fence des  
Jesuit. fol.  
12.

this  
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Art  
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things certaine and constant, and such as might bee reduced to an Art and method in licentiousness ( for Iesuits never content themselves with the *Theory* in any thing, but straight proceed to *practice*) they might after communicate them to their owne *Disciples* and *Novitiates*: for this Church is fruitfull in producing *Sacraments*; and being now loaded with *Divine Sacraments*, it produces *Morall Sacraments*. In which, as in the divine, it binds the *Lay* to one species; but they reserve to themselves the divers formes, and the secrets and mysteries in this matter, which they finde in the *Authors* whom they geld. Of which kind I thinke they give a little glimmering and intimation, when in the life of their last made *Goddeff*, *Francisca Romana*, they say: *That the bed where*

*Vallader.*  
*fol. 24.*

*shee lay with her husband, was a  
 perpetuall Martyrdome to her,  
 and a shop of miracles. But for all  
 this, since Aretine was one, who  
 by a long custome of libellous  
 and contumelious speaking a-  
 gainst Princes, had got such a  
 habit, that at last he came to di-  
 minish, and dis-esteem God  
 himselfe, I wonder rruely, that  
 this Arch-Iesuite, though hee  
 would not admit him to any e-  
 minent place in his *Triumphant  
 Church*, should deny him an of-  
 fice of lower estimation: For  
 truly to my thinking, he might  
 have beene fit, either to serve  
*Ignatius*, as *Master of his plea-  
 sures*, or *Lucifer* as his *Crier*: for  
 whatsoever *Lucifer* durst think,  
 this man durst speake. But *Ign-  
 atius*, who thought himselfe  
 sufficient for all uses, thrust him  
 away, and when hee offered up-  
 ward, offered his staffe at him:*

Nor



Nor did he use *Christopher Columbus* with any better respect; who having found all wayes in the earth, & sea open to him, did not feare any difficultie in *Hell*, but when hee offered to enter, *Ignatius* staid him, & said, You must remember sir, that if this kingdome have got any thing by the discovery of the *West* Indies, all that must be attributed to our Order: for if the opinion of the *Dominicans* had prevailed, That the inhabitants should be reduced only by preaching, & without violence, certainly their 200000 of men would scarce in so many ages have beene brought to 150, which by our meanes was so soone performed. And if the law made by *Ferdinando*, only against *Cambats*; That all which would not be *Christians*, should bee bondslaves, had not

*Netaius*  
*M. tellus,*  
*praesat. in*  
*Ofertium.*

E 2      been

"beene extended into other  
 "Provinces, wee should have  
 "lacked men, to digge us out  
 "that benefite, which their  
 "countries afford. Except we,  
 "when wee tooke away their  
 "old Idolatrie, had recompen-  
 "ced them with a new one of  
 "ours, except we had obtruded  
 "to those ignorant and barba-  
 "rous people, sometimes natu-  
 "rall things, sometimes artifi-  
 "ciall, and counterfeit, in stead  
 "of *miracles*, and except we had  
 "been alwaies ready to convey,  
 "and to apply this *medicine* made  
 "of this precious *American* dung  
 "unto the Princes of *Europe*, and  
 "their *Lords* and *Councillours*,  
 "the profit by the onely disco-  
 "very of these places (which  
 "must of necessity bee refer-  
 "red to fortune) would have  
 "beene very little; yet I praise  
 "your perseverance, and your  
 patience;

"patience; which (since that  
 "seemes to bee your principall  
 "vertue) you shall have good  
 "occasion to exercise heere,  
 "when you remaine in a lower  
 "and remoter place, then you  
 "thinke belongs to your me-  
 "rits. But although *Lucifer*  
 being put into a heate, and al-  
 most smothered with this  
 troupe and deluge of preten-  
 ders, seemed to have admitted  
*Ignatius*, as his *Lieutenant*, or  
*Legat à latere*, and trusted  
 him with an absolute pow-  
 er of doing what hee would,  
 yet hee quickly spied his owne  
 error, and danger thereby. He  
 began to remember how for-  
 cibly they use to urge the *Canon*  
*Alius*; by which the King of  
*France* is sayd to have beene  
 deposed, not for his wicked-  
 nesse, but for his infirmity, and  
 unfitnessse to governe: And that

*Paris de  
puteo, de  
syndicat. de  
excess. reg-  
novi.*

kings do forfeit their dignity, if they give themselves to other matters, and leave the government of the State to their Officers. Therefore *Lucifer* thought it time for him to enter into the businesse, lest at last *Ignatius* shou'd prescribe therein; by which title of prescription, hee well knew, how much the *Church of Rome* doth advance and defend it selfe against other *Princes*. And though he seemed very thankfull to *Ignatius*, for his delivery from this importunate company, yet when he perceived, that his scope and purpose was, to keepe all others out, hee thought the case needed greater consideration; For though hee had a confidence in his owne *Patriarkes*, which had long before possesst that place, and in whose company (as an *Abbot* said to the *Devill*, who after

*Sophronius  
cap. 45 Cō-  
senuerat.*

after long intermission, now tempted him) hee was growne old, and doubted not but that they would defend their right, and oppose themselves against any innovation, which *Ignatius* should practise, yet if none but hee in a whole age should bee brought in, hee was afraid, that this singularity would both increase his courage and spirit, and their reverence and respect towards him. Casting therefore his eyes into every corner, at last a great way off hee spied *Philip Nerius*: who acknowledging in his owne particular no especiall merit towards this kingdome, forbore to presse neerer the gate; But *Lucifer* called to his remembrance, that *Nerius*, and all that *Order*, of which he was the *Author*, which is called *Congregatio Oratorij*, were

E 4      erected,

erected, advanced, and dignified by the *Pope*, principally to this end, that, by their incessant Sermons to the people, of the lives of *Saints*, and other *Ecclesiasticke Antiquities*, they might get a new reputation, and so the torrent, and generall superstition towards the Iesuits, might grow a little remiss, and luke-warme: for at that time the *Pope* himselfe beganne to bee afraid of the Iesuites, for they beganne to publish their *Paradox of Confession and absolution to bee given by letters, and Messengers*, and by that meanes to draw the secrets of all Princes onely to themselves; And they had tried and sollicitred a great *Monarch*, who hath many designes upon *Italy*, against the *Pope*, and delivered to that Prince divers Articles, for the reforming  
of

of him. Now the *Pope* and *Lucifer* love ever to follow one anothers example: And therefore that which the one had done in the middle world, the other attempted in the lower. Hereupon he called for *Philip Nerius*, and gave him many evidences of a good inclination towards him. But *Nerius* was too stupid to interpret them aright. Yet *Ignatius* spied them, and before *Lucifer* should declare himselfe any further, or proceed too farre heerein, lest after he were farre engaged, there shou'd bee no way, to avert or withdraw him from his owne propositions (for he saw there must be respect had of his honour and constancy) he thought it fittest to oppose now at the beginning. Hee sayd therefore, "that hee now perceived, that "*Lucifer* had not beene al-

" together so much conversant  
 " with *Philip*, as with the *Iesu-*  
 " *its*, since hee knew not, how  
 " much *Philip* had ever profes-  
 " sed himselfe an enemy to  
 a Vita Ne- " him. (a) For he did not onely  
 r ij fol. 107. " deny all visions, and appar-  
 b Fol. 108. " tions, (b) And commanded one  
 " to spit in *Maries* face, when she  
 " appeared againe, because hee  
 e Fol. 212. " thought it was the *Devil*; (c)  
 " And drove away another that  
 " came to tempt a sicke man, in  
 d Fol. 229. " the shape of a Physitian; (d)  
 " And was hardly drawn to be-  
 e Fol. 19. " lieve any posselings; but (e)  
 " when three *Devils* did meete  
 " him in the way, to afright him  
 " he neither thought them wor-  
 " thy of any *Exorcismes*, nor so  
 " much as the signe of the  
 " Crosse, but meerely went by  
 " them, as though he scorned to  
 " looke at them, and so despigh-  
 " ted the with that negligence.



"It may be that he hath drawne  
 "others into *Religion*, but him-  
 "selfe remained then in the *La-*  
 "*ity*; in so much as I remember,  
 "that (f) I used to call him, *The f Fol. 26.*  
 "*Saints Bell*, that hanges with-  
 "out, and calls others into the  
 "*Church*. (g) Neither doe they g *Fol. 313.*  
 "which follow this *Order*, bind  
 "themselves with any *vow* or  
 "*oath*; Neither do I know any  
 "thing for which thi (h) king- h *Fol. 163.*  
 "dome is beholding to him but  
 "that hee mooved *Baronius* to  
 "write his *Annalls*.

To all this, *Nerius* said no-  
 thing, as though it had been spo-  
 ken of some body else. Without  
 doubt, either he never knew, or  
 had forgot that hee had done  
 those things which they write  
 of him. But *Lucifer* himself took  
 the boldnesse (having with  
 some difficulie got *Ignatius*  
 leave) to take *Nerius* his part :  
 a. d.

and proceeded so farre, that hee  
 adventured to say, " That *Baro-*  
 " *nus*, *Bozins* and others, which  
 " proceeded out of the *Hive* of  
 " *Nerius*, had used a more free,  
 " open, and hard fashion against  
 " *Princes*, and better provided  
 " for the *Popes direct jurisdiction*  
 " upon all Kingdomes, and  
 " more stoutly defended it, than  
 " they; which undertaking the  
 " cause more tremblingly, then  
 " becomes the Majestie of so  
 " great a businesse, adhered to  
 " *Bellarmines* sect, and devised  
 " such crooked wayes, and such  
 " perplexed intanglings, as by  
 " reason of the various, and un-  
 " certaine circumstances, were  
 " of no use: And that whatso-  
 " ever *Nerius* his *Schollers* had  
 " performed, must bee attribu-  
 " ted to him, as the fruit to the  
 " roote. *Ignatius* perceiving,  
 that *Lucifer* undertooke all of-  
 fices

fices for *Nerius*, and became  
Iudge, Advocate, and Witnesse,  
pursuing his former resolution,  
determined to interrupt him,  
lest when hee had enlarged  
himselfe in *Nerius* commendation,  
hee should thereby bee  
bound to a reward. Hee therefore  
cryed out, "What hath  
" *Nerius* done? what hath he,  
" or his followers put in execution?  
" have they not ever  
" beene onely exercised in speculations,  
" and in preparatory doctrines?  
" Are these Bookes  
" which are written of the Jurisdiction  
" of the Pope, to any  
" better use than *Physicians Lectures*  
" of Diseases, and of Medicines?  
" whilst these *Receits*  
" lie hid in *Physicians* bookes,  
" and no body goes to the Patient;  
" no body applyes the Medicines  
" to the Disease, What  
" good, what profit comes by  
all

“all this? what part, what mem-  
“ber of this languishing body  
“have they undertaken? In what  
“*Kingdome* have they corrected  
“their humours, which offend  
“the *Pope*, either by their *In-*  
“*cision* or *cankerising*? what  
“state have they cut up into an  
“*Anatomy*? what *Skeleton* have  
“they provided for the instru-  
“ction of Posterity? Doe they  
“hope to cure their diseases, by  
“talking and preaching, as it  
“were with charmes and en-  
“chantments? If *Nerius* shall be  
“thought worthy of this Ho-  
“nour, and this place, because  
“out of his *schollers* writings  
“something may bee gleaned,  
“which may be applied to this  
“purpose, why should we not  
“have *Beza* and *Calvin*, and  
“the rest of that sort here in  
“Hell, since in their bookes  
“there may bee some things  
found

"found, which may be wrested  
 "to this purpose? But, since  
 "their scope was not to extir-  
 "pate *Monarchies*, since they  
 "published no such *Canons*  
 "and *Aphorismes* as might be  
 "applied to all cases, and so  
 "brought into certaine use and  
 "consequence, but limited theirs  
 "to circumstances which sel-  
 "dome fall out, since they deli-  
 "vered nothing dangerous to  
 "Princes, but where, in their  
 "opinion, the *Soveraignty* re-  
 "sided in the *People*, or in cer-  
 "taine *Ephori*, since they ne-  
 "ver said, that this power to vi-  
 "olate the person of a Prince,  
 "might either be taken by any  
 "private man, or committed  
 "to him, and that therefore  
 "none of their *Disciples* hath  
 "ever boasted of having done  
 "any thing upon the person  
 "of his *Soveraigne*: wee see  
 that

“ that this place hath ever been  
“ shut against them : there have  
“ bin some few of them (though  
“ I can scarce afford those men  
“ the honour to number them  
“ with *Knox* and *Goodman*, and  
“ *Buchanan* ) which following  
“ our examples, have troubled  
“ the peace of some States, and  
“ been injurious to some Prin-  
“ ces, and have been admitted  
“ to some place in this King-  
“ dome; but since they have  
“ perform'd nothing with their  
“ hands, nor can excuse them-  
“ selves by saying, they were  
“ not able : (for wherein was  
“ *Clement*, or *Ravillac* more a-  
“ ble than they; or what is not  
“ he able to doe in the midst  
“ of an Armie, who despiseth  
“ his owne life ? ) they scarce e-  
“ ver aspire, or clier at this se-  
“ cret and sacred *Chamber*. *Iu-*  
“ *cifer* had a purpose to have re-  
plied

“plied to this: That perchance  
“all their hands which had bin  
“imbrued in the bowells of  
“Princes, were not so immedi-  
“atly armed by the Iesuites, as  
“that they were ever present  
“at all consultations and resolu-  
“tions: (and yet hee meant to  
“say this, not as sworne wit-  
“nesse, but as *Lucifer* himselve,  
“and the father of lies, in which  
“capacitie hee might say any  
“thing) But that it was enough  
“that *Confessors* doe so possesse  
“them with that doctrine, that  
“it is not now proposed to  
“them as *Physicke*, but as natu-  
“rall food, and ordinary diet;  
“and that therefore for the per-  
“formance of these things, a  
“Iesuites person is no more re-  
“quisite, then that the heart of  
“a man, because it sends forth  
“spirits into everie limbe,  
“should therefore bee present  
in

*Briffon. de  
formul. l. 1.*

“ in every limbe : that when it  
 “ was in use for the *Consuls* of  
 “ *Rome* for the safety of their  
 “ Country and army, to devote  
 “ themselves over to the infer-  
 “ nall god, it was lawfull for  
 “ themselves to abstaine and  
 “ forbear the Act, and they  
 “ might appoint any Souldier  
 “ for that *Sacrifice* : and that so  
 “ the *Iesuites* for the perfor-  
 “ mance of their resolutions,  
 “ might stirre up any amongst  
 “ the people: (for now they en-  
 “ joy all the priviledges, of  
 “ the *Franciscans*, who say;  
 “ *That the name of People, com-*  
 “ *prehends all which are not of*  
 “ *their Order;* ) And that if this  
 “ be granted, *Nerius* his Schol-  
 “ lers are inferiour to none;  
 “ with whose bookes (if all the  
 “ *Iesuites* should perish ) the  
 “ Church might content her  
 “ selfe, and never feare dearth

*Reinsnik.  
Manual.  
Franciscan.  
cap. 9.*

nor



nor leanenesse. This *Lucifer* would have spoken; but hee thought it better and easier to forbear: for he observed, that *Ignatius* had given a sign, & that all his troupes which were many, subtile, and busie, set up their bristles, grumbled, and compacted themselves into one body, gathered, produced, and urged all their evidence, whatsoever they had done, or suffered. There the *English Legion*, which was called *Capistrata*, which *Campion* led, and (as I thinke) *Garnet* concluded, was fiercer than all the rest. And as though there had beene such a second *Martyrdome* to have been suffered, or as though they might have put off their *Immortalitie*, they offered themselves to any employment. Therefore *Lucifer* gave *Nerius* a secret warning to withdraw himself, and spoke no more

Haltered.

more of him; and despairing  
 of bringing in an other, be-  
 gan earnestly to thinke, how  
 hee might leave *Ignatius* out.  
 This therefore he said to him:  
 " I am sorry my *Ignatius*, that I  
 " can neither find in others, de-  
 " serts worthy of this place, nor  
 " any roome in this place wor-  
 " thy of your deserts. If I might  
 " die, I see there would be no  
 " long strife for a Successor:  
 " For if you have not yet done  
 " that act which I did at first in  
 " *Heaven*, and thereby got this  
 " Empire, this may excuse you,  
 " that no man hath been able  
 " to tell you what it was: For  
 " if any of the *Ancients* say  
 " true when they call it *Pride*,  
 " or *Licentiousnesse* or *Lying*; or  
 " if it be in any of the *Casusists*,  
 " which professe the Art of sin-  
 " ning, you cannot be accused of  
 " having omitted it. But since I  
 may

" may neither forsake this king-  
 " *dome*, nor divide it, this onely  
 " remedy is left: I will write to  
 " the Bishop of *Rome*, hee shall  
 " call *Galilao* the *Florentine* to  
 " him, who by this time hath  
 " throughly instructed himsele  
 " of all the Hills, Woods, and  
 " Cities in the new world, the  
 " *Moone*. And since he effected  
 " so much with his first *Glas* <sup>Nuncius</sup>  
 " *ses*, that hee saw the *Moone* <sup>Syderes</sup>.  
 " in so neere a distance, that  
 " hee gave himsele satisfacti-  
 " on of all, and the least parts  
 " in her, when now being  
 " growne to more perfection  
 " in his Art, he shall have made  
 " new *Glasses*, and they recei-  
 " ved a hallowing from the  
 " *Pope*, he may draw the *Moone*,  
 " like a Boat floating upon the  
 " water, as neere the Earth as  
 " he will. And thither (because  
 " they ever claime that those  
 " employ-

"employments of discovery  
 "belong to them) shall all the  
 "Iesuites bee transferred,  
 "and easily unite and recon-  
 "cile the *Lunaticke Church* to  
 "the *Romane Church*: without  
 "doubt, after the Iesuites have  
 "been there a little while, there  
 "will soone grow naturally a  
 "*Hell* in that world also: over  
 "which, you *Ignatius* shall have  
 "dominion, and establish your  
 "kingdom and dwelling there.  
 "And with the same ease as  
 "you passe from the earth to  
 "the *Moon*, you may passe from  
 "the *Moone* to the other *stars*,  
 "which are also thought to be  
 "worlds, and so you may beget  
 "and propagate many *Hells*, and  
 "enlarge your *Empire*, and come  
 "nearer unto that high seate,  
 "which I left at first. *Ignatius*  
 had not the patience to stay  
 till *Lucifer* had made an end;

but

but as soone as hee saw him  
pause, and take breath, and  
looke, first upon his face, to ob-  
serve what changes were there,  
and after to cast his eye to an-  
other place in *Hell*, where a great  
noyse was suddenly rayed:  
hee apprehended this inter-  
mission, and as though *Lucifer*  
had ended, he sayd: "That of  
" *Lucifers* affection to the Ro-  
" mane Church, and to their Or-  
" der, every day produced new  
" Testimonies: and that this  
" last was to bee accounted as  
" one of the greatest. That he  
" knew well with how great  
" devotion the Bishop of  
" *Rome* did ever embrace and  
" execute all counsels procee-  
" ding from him: And that  
" therefore he hoped, that hee  
" would reserve that imploy-  
" ment for the Iesuits, and that  
" *Empire* for him their founder:  
and

“and that he beleevved the Pope  
“had thought of this before;  
“and at that time when he put  
“*Paiſons* the *English* Ieſuite in  
“hope of a *Cardinalſhip*, hee  
“had certainly a reference to  
“this place, and to this *Church*:  
“That it would fall out ſhort-  
“ly, that all the dammages,  
“which the *Romane Church*  
“hath lately ſuffered upon the  
“earth, ſhall bee recompenced  
“onely there. And that, now  
“this refuge was opened, if ſhe  
“ſhould bee reduced into grea-  
“ter ſtreights, or if ſhe ſhould  
“be utterly exterminated, the  
“world would not much la-  
“ment and mourne for it. And  
“for the entertainment of the  
“Ieſuits there, there can bee  
“no doubt made at this time,  
“when, (although their pro-  
“feſſion bee to enter whether  
“Princes will or no) all the  
Princes

"Princes of the world will not  
 "onely graciouslie afford  
 "them leave to goe, but wil-  
 "lingly and cheerefully accom-  
 "pany them with Certificates,  
 "and Demissory letters. Nor  
 "would they much resist it, if  
 "the Pope himseife would  
 "vouchsafe to goe with them,  
 "and so fulfill in some small  
 "measure, that prop' ecie of  
 "his *Gerson, De Ausferibilitate*  
 "*Pape*. Besides this, a woman  
 "govern s there; of which  
 "Sexe they have ever made  
 "their profit, which have at-  
 "tempted any *Innovation* in re-  
 "ligion; with how much dili-  
 "gence were the two *Empresses*  
 "*Pulcheria* and *Eudoxia* solici-  
 "ted by the Pope for the establi-  
 "shing of *Easter*? how earnest-  
 "ly both *Pelagius* and the  
 "*Paps* strive by their letters to  
 "draw the *Empresse* to their  
 F                      sid. ?

“side? For since *Julia* had that  
 “honour given to her in pub-  
 “lique coynes, that she was cal-  
 “led *the Mother of the Armie,*  
 “*the Mother of the Gods, and*  
 “*of the Senate, and the Mo-*  
 “*ther of her Countrie; Why*  
 “may not women instructed  
 “by us, be called *Mothers of*  
 “*the Church?* Why may not  
 “wee relye upon the wit of  
 “women, when, once, the  
 “Church delivered over her  
 “selfe to a woman-Bishop? And  
 “since we are repnted so for-  
 “tunate in obtaining the fa-  
 “vour of women, *that women*  
 “*are forbid to come into our hon-*  
 “*ses; and we are forbid, to take*  
 “*the charge of any Nunnes; since*  
 “we have had so good experi-  
 “ence of their favour in all the  
 “*Indies* or at least have thought  
 “it fit, that they which have  
 “the charge to write our an-  
 niversarie

Rog. Iesuit.  
 fol. 73.

Ibid fo. 47.



"niversarie letters from thence  
"should make that boast, and  
"adde something to the  
"Truth, both because the  
"Auncient *Heretiques* held  
"that course in insinuating  
"their opinions, and because  
"they which are acquainted  
"with our practices, will thinke  
"any thing credible, which is  
"written of us in that behalfe,  
"why should wee doubt of  
"our fortune in this *Queene*,  
"which is so much subject to  
"alterations and passions? shee  
"languishes often in the ab-  
"sence of the Sunne, and of-  
"ten in *Ecclipses* fallles into  
"swoonds, and is at the poynt  
"of death. In these advanta-  
"ges we must play our parts, and  
"put our devices in practise: for  
"at these times any thing may  
"bee drawne from her. Nor  
"must we forbear to try, what

“ verses and incantations may  
“ worke upon her: For in those  
“ things which the *Poets* write,  
“ though they themselves did  
“ not beleeeve them, wee have  
“ since found many truths, and  
“ many deepe mysteries: nor can  
“ I call to minde any woman  
“ which eyther deceived our  
“ hope, or scaped our cunning;  
“ but *Elizabeth* of *England*; who  
“ might the rather be pardoned  
“ that, because shee had put off  
“ all affections of women. The  
“ principall Dignity of which  
“ sex, (which is, to bee a *Mo-*  
“ *ther*) what reason had shee to  
“ wish, or affect, since without  
“ those *womanish* titles, unwor-  
“ thy of her, of wife, & mother;  
“ such an heire was otherwise  
“ provided for her, as was not  
“ fit to be kept any longer from  
“ the inheritance. But when I;  
“ who ha e them, speake thus  
much

"much in the honour of these  
 "two *Princes*, I finde my selfe  
 "carried with the same fury, as  
 "those *Beasts* were, which our  
 "men say, did sometime adore  
 "the *Host* in the *Mass*e. For it  
 "is against my will, that I pay  
 "thus much to the *Manes* of  
 "*Elizabeth*; from scornning of  
 "which word *Manes*, when  
 "the King of great *Britaine*  
 "writ it, I would our *Parsons*  
 "had forborne, since one of  
 "our owne *Iesuites* useth the  
 "same word, when reprehending  
 "our *Adversaries*, hee  
 "saies, *That they doe insult upon*  
 "*Garnets Manes*. And yet  
 "this *Elizabeth* was not free  
 "from all *Innovation*; For the  
 "ancient *Religion* was so much  
 "worne out, that to reduce that  
 "to the former dignity, and so  
 "to renew it, was a kind of *In-*  
 "*novation*: and by this way of

*Heissius*  
*ad Aphor.*  
*iesuit. fol.*  
 135.

“innovating shee satisfied the  
“infirmities of her sex, if shee  
“suffered any: for a little *Inno-*  
“*vation* might serve her, who  
“was but a little, a woman. Nei-  
“ther dare I say, that this was  
“properly an *Innovation*, lest  
“thereby I should confesse, that  
“*Luther* & many others which  
“live in banishment in *Heaven*  
“far from us, might have a title  
“to this place, as such *Innova-*  
“*tors*. But we cannot doubt, but  
“that this *lunatique Queene* will  
“bee more inclinable to our *In-*  
“*novations*: for our *Clavius*  
“hath bin long familiarly con-  
“versant with her, what shee  
“hath done frō the beginning,  
“what shee will doe hereafter,  
“how she behaves her selfe to-  
“ward her neighbor kingdoms,  
“the rest of the stars, and all the  
“planetary, and firmamentarie  
“worlds; with whom shee is in  
league

“league & amity, and with whō  
“at difference, he is perfectly in-  
“structed, so he have his *Ephe-*  
“*merides* about him. But *Clav-*  
“*ius* is too great a personage  
“to be bestowed upon this *lu-*  
“*naticke Queene*, either as her  
“Counseller, or ( which were  
“more to our profit ) as her  
“Confessor. So great a man  
“must not be cast away upon so  
“small a matter. Nor have we  
“any other besides, whom up-  
“on any occasion we may send  
“to the Sunne, or to the other  
“worlds, beyond the world.  
“Therefore wee must reserve  
“*Clavius* for greater uses. Our  
“*Herbestus*, or *Busans*, or *Voel-*  
“*lus* ( and these bee all which  
“have given any prooffe of  
“their knowledge in *Mathe-*  
“*matickes* ) although they bee  
“but tastelesse, and childish,  
“may serve to observe her a-  
F 4      spect,

Eudem Io-  
an. Apol.  
pro Gar-  
net. c. 5.

Acosta de  
procur. la-  
di. S. lu lib.  
2. c. 9.

“spectis, and motions, and to  
 “make *Catechismes* fit for this  
 “*Lunaticke Church*: for though  
 “*Garnet* had *Clavius* for his  
 “*Master*, yet he profited little  
 “in the Arts, but being filled  
 “with *Bellarmines Dictates*,  
 “(who was also his *Master*)  
 “his minde was all upon *Poli-*  
 “*ticks*. When we are establi-  
 “shed there, this will adde  
 “much to our dignity, that in  
 “our letters which wee send  
 “downe to the earth, (except  
 “perchance the whole *Ro-*  
 “*mane Church* come up to us  
 “into the *Moon*) we may write  
 “of what miracles wee list:  
 “which we offered to doe out  
 “of the *Indies*, and with good  
 “successe, till one of our *Order*,  
 “in a simplicitie, and ingenuity,  
 “fitter for a *Christian*, then a  
 “*Iesuite*, acknowledged and  
 “lamented that there were no  
 miracles

"miracles done there. Truly it  
 "had been better for us to have  
 "spit all those five *Brothers*, A-  
 "cost as, out of our *Order*, than  
 "that any one of them should  
 "have vomitted this reproach  
 "against us. It is of such men  
 "as these in our *Order*, that  
 "our *Gretzer* sayes, *There is no* *De studijs*  
 "*body without his Excrements*, *Iesuit. ab-*  
 "because though they speake *Strus. c. 5.*  
 "truth, yet they speake it too  
 "rawly. But as for this con-  
 "templation, and the establi-  
 "shing of that government,  
 "(though it bee a pleasant con-  
 "sideration) wee may neither  
 "pamper our selves longer with  
 "it now, nor detaine you lon-  
 "ger therein. Let your *Greatnesse*  
 "write; let the *Pope* execute  
 "your counsel; let the *Moon* ap-  
 "proach when you two thinke  
 "fit. In the meane time let me  
 "use this Chamber, as a rest-

*Beitar. de. Purgat. li. 2. c. 8.*

ing place: For though *Pope*  
*Gregorie* were stricken by  
 the Angell with a perpetuall  
 paine in his stomacke and  
 feet, because hee compelled  
 God by his prayers, to deli-  
 ver *Traian* out of *Hell*, and  
 transerre him to *Heaven*;  
 and therefore God, by the  
 mouth of *Gregorie*, tooke  
 an assurance for all his *Suc-*  
*cessors*, that they should ne-  
 ver dare to request the like  
 againe; yet when the *Pope*  
 shall call mee backe from  
 hence, hee can be in no dan-  
 ger, both because in this con-  
 tract, *God* cannot bee presu-  
 med to have thought of me,  
 since I never thought of him,  
 and so the contract therein  
 voyd; and because the Con-  
 dition is not broken, if I bee  
 not removed into *Heaven*,  
 but transferred from an earth-



“ly *Hell*, to a *Lunatique Hell*.  
“More then this hee could not  
“be heard to speake : For that  
“noyse, of which I spoke be-  
“fore, increased exceedingly,  
“and when *Lucifer* asked the  
“cause, it was told him, that  
“there was a soule newly ar-  
“rived in *Hell*, which said that  
“the *Pope* was at last entrea-  
“ted to make *Ignatius* a *Saint*,  
“and that hee hastened his  
“Canonization, as thinking it  
“an unjust thing, that when all  
“Artificers, and prophane But-  
“chers had particular *Saints* to  
“invoke, only these spirituall  
“Butchers, and *King-killers*,  
“should have none : For when  
the Iesuit *Cotton* in those ques-  
tions which by vertue of his  
invisible priviledge he had pro-  
vided for a posselt person, a-  
mongst others, dangerous both  
to *England* and *France*, had in-  
ferred

serted this question : *What shall I do for Ignatius his Canonizing?* and found out at last , that *Philip King of Spayne* , and *Henry King of France* , contended by their Ambassadours at *Rome* , which of them should have the honour of obtaining his Canonizing (for both pretending to be King of *Navarre* , both pretended that this right and honour belonged to him : and so both deluded the Iesuits : ) For *D' Alcala a Franciscan* , and *Penafort a Iacobite* , were by *Philips* meanes canonized , and the Iesuite left out. At last hee despaired of having any assistance from these Princes ; nor did he thinke it convenient , that a Iesuite should bee so much beholden to a King , since *Baronius* was already come to that heighth and constancie , that being accused of some wrongs done

*Pierre Ma-*  
*chieri. l. I.*  
*Nar. 4.*

*Litera e-*  
*jus ad Phi-*  
*lip. 3.*

done to his King, he did not vouchsafe to write in his owne excuse to the King, till the *Conclave* which was then held, was fully ended, lest (as himself gives the reason) if he had then beene chosen *Pope*, it should be thought hee had beene beholden to the King therein. For these reasons therefore they labour the *Pope* themselves. They confesse, that if they might choose, they had rather hee should restore them into all which they had lost in *France*, and *Venice*, then that *Ignatius* should bee sent up into *Heaven*; and that the *Pope* was rather bound to doe so, by the Order which *God* himselfe seemes to have observed in the *Creation*, where hee first furnished the *Earth*, and then the *Heavens*, and confirmed himselfe to be the *Israelites* God by this argument, that he had given them

Gen. 2. 4.

Gen. 17. 8. them the land of *Canaan*, and other temperal blessings. But since this exceeded the Popes omnipotence in earth, it was fit hee should trie what he could do in *heaven*. Now the *Pope* would faine have satisfied them with the title of *Beatus*, which formerly upon the intreatie of the Princes of that family he had afforded to *Aloisius Gonzaga* of that *Order*. He would also have given this title of *Saint* rather to *Xaverius*, who had the reputation of having done *Miracles*. Indeed he would have done anything, so he might have slipped over *Ignatius*. But at last he is overcome; and so against the will of *Heaven*, and of the *Pope*, *Lucifer* himselfe being not very forward in it, *Ignatius* must be thrust in amongst the *Saints*. All this discourse, I, being growne cunninger than that Doctor, *Gabriel*.

*Vita ejus*  
*Epist. ad*  
*Paul. 5.*

*briel Nele* ( of whom *Bertolus* L. r. de ver. oblig. speaketh) that by the onely motion of his lips, without any utterance, understood all men, perceived and read in every mans countenance there. These things as *Lucifer* apprehended them, gave an end to the contention; for now hee thought hee might no longer doubt nor dispute of *Ignatius* his admission, who, besides his former pretences, had now gotten a new right & title to the place by his *Canonization*; and he feared that the *Pope* would take all delay ill at his hands, because *Canonization* is now growne a kind of *Declaration*, by which all men may take knowledge, that such a one to whom the Church of *Rome* is much beholden, is now made partaker of the principall dignities & places in *Hell*: For these men ever make as though they would

would follow. *Augustine* in all things, & therefore they provide that that also shall be true which he said in this point; *That the reliques of many are honoured upon earth, whose soules are tormented in hell.* Therefore he took *Ignatius* by the hand, & led him to the gate. In the mean time, I, which doubted of the truth of this report of his Canonizing, went a little out for further instruction: for I thought it scarce credible that *Paulus* 5. who had but lately burdened both the *City of Rome*, and the *Church*, with so great expences, when he canonized *Francisca Romana*, would so easily proceede to canonize *Ignatius* now, when neither any Prince offered to beare the charge, nor so much as solicited it: for so hee must bee forced to waste both the *Treasures* of the Church at once. And  
from

from *Leo 3.* who 800 yeares after Christ, is the first Pope w<sup>ch</sup> Canonized any, I had not observed that this had ever beene done: Neither doe I think that *Paulus 5.* was drawn to the canonizing of this woman by any ther respect, then because that *Rule* which she appointed to her *Order*, was dictated & written by *S. Paul*: For though *Peter*, and *Magdalen*, and others, were present at the writing thereof, as witnesses, yet *Paul* was the *Author* thereof. And since Saint *Pauls* old *Epistles* trouble and disadvantage this Church, they were glad to apprehend any thing of his new writing, which might be for them, that so this new worke of his might beare witnesse of his second conversion to *Papistry*, since by his first conversion to *Christianity*, they got nothing: for to say,

*Valaderius.*  
fol. 57.

Fol. 5.

say, that in this busines *Paulus* s.  
 could not choose but bee God, God  
 himself, to say that he must needs  
 have lived familiarly with the  
 God-head: and must have heard  
 Predestination it selfe whispering  
 to him: and must have had a place  
 to sit in Councel with the most di-  
 vine Trinity, (all which *Valade-*  
*rius* sayes of him) is not necessa-  
 ry in this matter, wherein the  
 popes for the most part proceed,  
 as humane affections lead them.  
 But at last, after some enquiry, I  
 found that a certain idle *Gazer-*  
*tier*, which used to scrape up  
 newes, and rumours at *Rome*, and  
 so to make up sale letters, vainer,  
 & falsier, thā the Iesuits letters of  
*Japan*, & the *Indies*, had brought  
 this news to *Hell*, and a little Ie-  
 suiticall *Novice*, a credulous soul,  
 received it by his implicit faith,  
 and published it. I laughed at  
*Lucifers* easinesse to beleeve, and  
 I saw



I saw, no reason ever after, to accuse him of infidelity. Upon this I came back againe, to spy (if the gates were stil open) with what affection *Ignatius*, and they who were in ancient possessiō of that place, behaved themselves towards one another. And I found him yet in the porch, and there beginning a new contention: for having presently cast his eyes to the principall place, next to *Lucifers* owne *Throne*, and finding it posselt, he stopt *Lucifer*, and asked him, who it was that sate there. It was answered, that it was *Pope Boniface*; to whom, as to a principall Innovator, for having first challenged the name of *Universal Bishop*, that honour was afforded. Is he an Innovator thundered *Ignatius*? shall I suffer this, when all my disciples have laboured all this while to prove to the world, that all the *Popes* before

before his time did use that name? and that *Gregory* did not reprehend the *Patriarch Iohn* for taking to himself an Antichristian name, but for usurping a name which was due to none but the *Pope*. And could it be fit for you, *Lucifer*, (who in this were either unmindfull of the *Romane Church*, or else too weake and incapable of her secrets and mysteries) to give way to any sentence in *Hell*, which (though it were according to truth) yet differed from the *Iesuites Oracles*? With this *Ignatius* flies upwards, and rushes upon *Boniface*, and throwes him out of his Seate: And *Lucifer* went up with him as fast, and gave him assistance, least, if hee should forsake him, his owne seate might bee endangered. And I returned to my body; which

As a flower wet with last nights  
dew, and then

Warm'd with the new Sunne, doth  
shake off again

All drowfinesse, & raise his trem-  
bling Crowne,

Which crookedly did languish, and  
stooped downe

To kisse the earth, and panted now  
to finde

Those beames return'd, which had  
not long time shin'd,

was with this returne of my  
soule sufficiently refreshed And  
when I had seene all this, and  
considered how fitly and pro-  
portionally Rome and Hell an-  
swered one another, after I had  
seene a Iesuite turne the Pope

out of his Chayre in Hell, I

suspected that that

Order would at-  
tempt as much

at Rome.

N. Crynes

An



## An Apologie for *Iesuites.*

**N**OW it is time to come to the *Apologie* for *Iesuites*: that is, it is time to leave speaking of them, for hee favours them most, which sayes least of them; Nor can any man, though he had declaimed against them till all the sand of the sea were run thorow his hour-glasse, lack matter to adde of their practises. If any man have a minde to adde any thing to this *Apologie*, hee hath my leave; and I have therefore left roome for three or foure lines, which is enough for such a paradox; and more than *Iungius*, *Scribanius*, *Gretzerus*, *Richeomus*, *Cydonius*, and all

## *An Apologie for Iesuits.*

all the rest which are used to *Apologies*, and almost tired with a defensive war, are able to employ, if they will write onely good things, and true, of the *Iesuits*. Neither can they comfort themselves with this, That *Cato* was called to his answer foure and forty times: for he was so many times acquitted, which both the *Parliaments* of *England* and *France* deny of the *Iesuites*. But if any man think this *Apology* too short, he may think the whole booke an *Apology*, by this rule of their own, That it is their greatest argument of innocence to be accused by us. At this time, whilst they are yet somewhat able to doe some harme in some places, let them make much of this *Apologie*. It will come to passe shortly, when as they have bin dispyled and expelled at *Venice*, and shaken and fanned

*Bonar. in  
Amphithe.*

*An Apologie for Iesuits.*

fanned in *France*, so they will  
bee forsaken of other *Princes*,  
and then their owne weak-  
nesse will bee their *Apology*,  
and they will grow harmelless  
out of necessity, and that which

*Lib. 1. c. 14. Vegetius* sayd of chariots armed  
with sithes and hookes, will  
be applied to the Iesuits,  
at first they were a ter-  
ror, and after a  
scorne.

at first they were a terror  
and after a

FINIS. Scorne.

will  
nces,  
ake-  
ngy,  
lesse  
hich  
med  
ell